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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, NOVEMBER 25, 1843. VOL. XXII.—NO. 47.

[From the New York Evangelist.]

'EPISCOPACY A CAUSE OF THE REVOLUTION.'

MESSRS. EDITORS.—A letter with this title was addressed to *Rev. Dr.* Morse by the elder Pres't Adams. *I have* been repeatedly requested *to procure* its republication, as a matter of interest in these times of arrogant and exclusive pretensions. It richly deserves attention. Let the present generation see how their fathers felt on this subject, and ask themselves 'whereunto will these things grow!' If more of the same kind is wanted, it shall be forthcoming. I have matter on hand of a similar nature for several chapters. Mr. Adams' letter, which is subjoined, will speak for itself.

Yours, &c., WICKLIFF.

Quincy, December 2, 1845.

REV. DR. MORSE.—If I ever comply with your request, I must make haste and employ the few intervals of light which my eyes afford me.

Where is the man to be found, at this day, when we see Methodistical Bishops, Bishops of the Church of England, and Bishops, Archbishops and Jesuits of the Church of Rome with indifference, who will believe, that the apprehension of Episcopacy contributed, fifty years ago, as much as any other cause, to arouse the attention, not only of the inquiring mind, but of the common people, and urge them to close thinking on the constitutional authority of Parliament over the colonies! This, nevertheless, was a fact as certain as any in the history of North America.

The objection was not merely to the office of a Bishop, though even that was dreaded, as to the authority of Parliament, on which it must be founded. The reasoning was this:—The Archbishops and Bishops in England can neither locate and limit dioceses in America, nor ordain Bishops in any part of the dominions of Great Britain, out of the realm, by any law of the kingdom, or of any law of the colonies, nor by any canon law acknowledged by either. The king cannot grant his *conge d'elire* to any people out of his realm. There is no power, or pretended power, less than Parliament, that can create Bishops in America. But if Parliament can erect dioceses and appoint Bishops, they may introduce the whole hierarchy, establish tythes, forbid marriages and funerals, establish religion, forbid dissenters, make schism heresy, impose penalties extending to life and limb, as well as to liberty and property.

Here, sir, opens an extensive field of investigation, even for a young historian, who might be disposed to undertake so laborious an enterprise. The opinions, the principles, the spirit, the temper, the views, designs, intrigues and arbitrary exertions of power, displayed by the Church of England at that time towards the *Dissenters*, as they were contemptuously called, though, to speak correctly, the Churchmen were the real Dissenters—ought to be stated at full length. The truth is, that the Congregationalists, the Presbyterians, the Anabaptists, the Methodists, or even the Quakers or Moravians, were each of them as numerous as the Churchmen; several of them immensely more numerous, and all of them together, more than fifteen to one.

In Virginia, the Church of England was established by law, in exclusion and without toleration of any other denomination. The British statute, called *The Act of Uniformity*, was acknowledged as law, and carried into execution by the magistrates. It is worthy of inquiry, whether the same law was not in force in Maryland, the Carolinas, and Georgia. In Pennsylvania, the Quakers, the Presbyterians, the German Lutherans, and Calvinists, the Anabaptists, the Methodists, the Dunkers, Menonists and the Roman Catholics were so numerous, and the Church of England so few, that the latter found it difficult to support their cause; and the ridiculous incurvations and tergiversations of the Proteus Dr. Smith, and that other weaker Proteus, Du Shee, and the bigotry of Coombs, showed their awkward struggles to preserve their cause from contempt. Dr. White, now Bishop, then young, behaved with uniform candor, moderation and decorum.

In New York, the Church of England displayed its essential character of intolerance. The royal governors, counsellors, judges, &c., had such overbearing influence, that they dared to grant large tracts of fertile lands to the churches of England, and laid the foundation of the ample riches they still hold; while no other denomination could obtain any. Even Doctor Rogers' congregation, of New York, numerous and respectable as it was, could never obtain a legal title to a spot to bury their dead. The writings of Livingston and Smith furnish evidence enough of the spirit of those times. Great exertions were made in New York to propagate Anglican Episcopacy in Connecticut, and the famous Dr. Cutler, and the more famous Dr. Johnson, and his still more celebrated son, were employed with success in that service. With such success, indeed, that an English church and an Episcopal minister soon appeared in all the towns from New Haven to New York.

The efforts in New Hampshire and Rhode Island, though they ought to be recorded, I pass over, and hasten to Massachusetts; and here I want to write a volume. Here the clergy and principal gentlemen among the laity, were high churchmen indeed. Passive obedience and non-resistance in the most unqualified and unlimited sense, were their principles in government, and the power of the church to decree rites and ceremonies, and the authority of the church in controversies of faith, were explicitly avowed. I know not where to begin, nor when to end. The anecdotes which I could relate, as an eye and an ear witness, would be innumerable. This north precinct of the large and ancient town of Braintree, now called Quincy, in which I was born and bred; and in which my father, grand-father, great-grand-father and great-great-grandfather lived, died, and lie buried, was a very focus of Episcopacy, bigotry, intrigue, intolerance and persecution. I could introduce here a *dramatis personæ* of names, which I will not now commit to paper, and entertain you with plots and intrigues, which would compose a comedy. Waiving this for the present, we will proceed to Cambridge. Several branches of our Braintree family of vassals had removed and planted themselves in the very front of the University, and they must have an Episcopal church. Our Braintree family of Apthorps instantly turned their attention to that seat of the muses and dissenters. Mr. East Apthorp, hot from Oxford, and still more warmed by holy orders from Episcopal hands, returned to his native country; and soon after arose a splendid edifice, as it was then thought, which every body immediately concluded was intended for an Episcopal Palace, and in time for a Lambeth. All sensible men knew that this system could not be effected, but by act of Parliament, and if Parliament could do this they could do all things; and what security could Americans have for life, liberty, property or religion!

The society for propagating the gospel, had long perverted their resources from their original design, to the support of the Church of England ministers. Upon the death of Dr. Miller, of Braintree, a satirical irony appeared in a newspaper, the point of which turned upon this abuse of the society's resources. This *jeu d'esprit* soon produced an explosion. Mr. Apthorp came out with an eloquent and zealous pamphlet. Dr. Mayhew appeared with his comparison between the charter and conduct of the society, shewing their non-conformity with each other. The controversy soon interested all men, spread through America and in Europe, brought forward the aged Dr. Johnson, and at last the Archbishop of Canterbury. All denominations in America became interested in it, and began to think of the secret, latent principle upon which all encroachments upon us must be founded, the power of Parliament. The nature and extent of the authority of Parliament over the colonies was discussed everywhere, till it was discovered that it had none at all: a conclusion still more forcibly impressed upon the people by the Canada Bill, by which the Roman Catholic religion, and Popish Bishops were established in that province, by authority of a British Parliament. The people said, if Parliament can do this in Canada, they can do the same in all the other colonies: and they began to see, and freely to say, that Parliament had no authority over them in any case whatsoever.

JOHN ADAMS.

THE PRESENT TENDENCIES OF THE CHURCH

A dissertation read before the Union Pastoral Association published in the Christian Examiner for November. We had the pleasure of hearing this dissertation when it was read, and are glad that it has found its way to the public through the pages of the Examiner. As many of our readers will not see it there, we insert considerable portions of it in our columns.

'To drop the figure, which I have thus far pursued, there is, amidst all the jarring interests and conflicting voices of the church, a growing disposition to return to 'the simplicity that is in Christ,' to inquire his will and do it, to go behind his outward form, behind the dead letter, to his life-giving spirit. Men are asking with more earnestness than formerly, what was the mind, what the life of Christ; and are beginning to regard Christianity as consisting, not in forms and creeds, but in a Christlike life and conversation. This tendency, I say, may be traced throughout the church, that is, in all its members; for there are, in every branch of the church, those that join not in the appeal to the divine Master. But this tendency is breaking up the old divisions of the church, is casting down its partition walls, is threatening to obliterate its ancient landmarks, and will marshall the Christian host anew, according to the distinctness, with which they recognize and avow the spirit of Christ as the sole standard of piety. The question of conformity to Christ's example, which has hitherto been altogether secondary, promises to take precedence of all others.

Among existing sects, (if existence may still be affirmed of those now rent and discordant bodies, which used to be bound together by leaden bonds of nominal unity, in the torpid state miscalled peace,) among existing sects, there is not one, which may be said to have had any Christian idea or principle for the basis of its union. The platonic mystery of the trinity, the metaphysical dogma of predestination with its consequences, an extrinsic atonement, a work of grace wrought anywhere but in the sinner's heart, a prescribed mode of genuflexion, a set form of words in public praise and prayer, a peculiar mode of descent through finger's ends of (so called) spiritual gifts,—these have been the points of union and disagreement. For these have men overlooked the great essentials of a Christlike life and spirit,—have maintained fellowships like those cemented by the old Tyrrhene tyrant, who used to tie the living and the dead, face to face,—have disclaimed fellowship with the purest and most heavenly spirits, that could not utter the demanded sectarian shibboleth. But what marvellous unions are now daily taking place,—marvellous, not on account of the actual discrepancy of the parties brought together, but on account of the height of the fences which they have had to leap, in order for hand to join hand, and heart to beat within reach of heart! Men of kindred spirit are somehow feeling their way into each other's communion; and this is the case, not only with men of kindred excellence, philanthropy, and piety, but also with men of kindred mysticism, formalism, and dogmatism.

The ultra-spiritualists have had contributions to their ranks from every separate body of believers,—some from the cathedral shadow, some from the cloister of Calvinism, others from the Quaker meeting-house, and others still from the churches, which, though planted by the stern, old Puritans, profess to have reformed upon their creed and spirit. And, though, to us proselytes of the gate, the utterances of the motley group recal the miracle of Babel, and their writings seem sepulchres, out of the pale of any resurrection promise for whatever of thought they may contain, though Parthians, Medes, Elamites, and dwellers in Mesopotamia, seem to speak each in his separate language, and certainly more like men filled with new or old wine, than otherwise inspired, yet each acknowledges the jargon of every other to be 'his own tongue, wherein he was born.'

The new developement of a lifeless formalism, a material religion, which has taken place in one portion of the church, is not mere Oxfordism. It has the full and hearty sympathy of formalists of every name, and there are those of every division of the church, who wish and utter for it a hearty God-speed; for it recognises the principle, on which each sets his own peculiar forms above the power of godliness. The Baptist, who thinks more of the baptism of water than of that of the spirit,—the Quaker, who cares more for the fashion of his raiment, or the form of his speech, than for the simplicity of a guileless heart,—he of any sect, who deems assent to a complex creed the fulfilling of the law,—all these are of one spirit, feel themselves united, express free and cordial sympathy with each other; for each believes that, if the principle of formalism be once established, his own mode of formalism must become supreme.

You will perceive, from the tenor of my remarks, that I recognise an approximation towards a threefold division in the church. There are discernable among all denominations three distinct tendencies—one a tide setting resistlessly on towards the new Jerusalem era of the church; the other two strong counter-currents, which will ultimately be overborne, but against which the present and the coming generation must not only take favor of the tide, but spread the full sail and speed the strenuous oar. The tide is that of literal Christian piety—the recognition, love, service, imitation of Jesus as the way, the truth, and the life. On this are borne all who believe the kingdom of God to be 'not meat and drink, but righteousness, peace, and joy in the holy spirit.' The fiercest counter-current is that of formalism, (whether as to the rites or creeds, for it is all one,)—adherence to the mere outside of religion—preference of the husk above its contents, of the means rather than the end—a disposition to make the kingdom of God mere meat and drink, and that not nourishing meat or refreshing drink, but the puff-balls of ritual service and compliance, or the indigestible compounds of dogmatic theology.—The other counter-current flows from this. It is ultra-spiritualism—pseudo-transcendentalism. This springs from the barren rituals and the dead, bony theology, which have of late filled the church. In these, nominal Christians had kept the Savior's body embalmed for many years. These creeds and forms had been represented as containing the whole of Christianity. The Master himself, his spirit, his love, his piety, his spotless example, had been almost divorced from his religion. But rays of the true light have broken in upon the minds of some, who cannot or will not trace them to their source, and who, identifying Christ with the formalism and dogmatism that have passed current under his name, have taken it upon themselves to talk and write irreverently of his name, of testimony, authority, and historical Christianity, and to boast themselves as authors of what they drew, and could have drawn from him alone. Their blindness will not last long. They must and will be won to a humble, childlike faith, by the exhibition of a catholic, loving, Scriptural, Christ-revering, Christ-following piety, which the better portion of the church will soon present. Formalism, (under which name I include dogmatism as a species of it,) will yield more slowly; for it has nothing in common with practical piety—the two might flow between the same banks for a thousand centuries without mingling their waters. Formalism cannot be converted; but in good time will be dried up.

Permit me now to recur to two or three features of our own New England community, which favor the development among us of the main tendency of the church towards vital, practical godliness, and which check and counteract the tendencies to hyper-spirituality, and to grovelling formalism.

THE RELIGIOUS FREEDOM THAT IS ENJOYED.

One of these features is the fearless freedom, with which religious opinions of all kinds are now professed and advocated. This is a new feature, and consequently an alarming one to those, with whom novelty is always dangerous. A few years ago, only one shade of religious sentiment could be expressed with safety by those who held a good name in high esteem.—Over the whole community was spread a calm, profound, yet delusive; for the elements of discord were there—the waters of strife were mingled, though stagnant. It was not love, but concious weakness and mutual dread, that kept back the free expressions of thought and feeling. The community appeared united in the profession and belief of a moderate form of orthodoxy.

But there were exclusionists, who waited only the right moment to raise the cry of heresy, and to hurl denunciations and anathemas. There were men of every shade of liberal sentiment, who, for fear of being cast out of the synagogue, made the light that was in them darkness. The demoralizing influence of the revolutionary war, and the influence of French principles and sentiments, that grew up with and after the war, spread the poison of infidelity far and wide among all classes and orders of men; but few dared publicly to avow their unbelief. Paine's infamous works were sent forth by thousands through the country; but none could tell who sent them. Corrupt fountains were flowing through the land; but none could trace them to their source. How much more propitious to the cause of truth and righteousness is the present aspect of society, when, though the same things still be done, they are not done in a corner! Every shade of belief and unbelief is now openly avowed. Every creed of religion and of irreligion now has its fearless advocates and professors. Hypocrisy no longer cripples truth upon her march. Her progress is no longer trammelled by the machinations of traitors, clustering close around her banner. Her army has indeed lost in numbers; but it has gained vastly more in strength, for it enlists only the chosen and the faithful. The influence of each particular system of belief may now be clearly seen and accurately traced. The fire of public scrutiny must try each man's work, and his creed must be judged by its fruits. Thus error will be cast out, on account of its corrupting tendency, while the simple truth as it is in Jesus will be owned, cherished, and embraced, on account of its power to make and keep men virtuous and holy. The truth must ultimately triumph—all that it needs is a fair field to compete with erroneous and defective views. And by having now this open field for competition, a simple, scriptural piety, which magnifies the weightier matters of the law, justice, truthfulness, and mercy, while still it leaves not the others undone, must bear fruit so beyond all comparison fairer, than either a stupid formalism, or a self-styled spiritualism, which spurns the yoke of daily duty and the burden of charity, as to make their barren worthlessness a fact too obvious for question.

THE PHILANTHROPIC SPIRIT THAT PREVAILS.

Another feature of our age and community, which augurs well for the church, is the philanthropic spirit, which visibly pervades all denominations of Christians—their growing engagedness in efforts for the temporal and spiritual good of the race. We all can remember the time, when there was little or no feeling abroad, with regard to the well-being of the ignorant and degraded. So long as every clergyman visited at distant intervals the poor and afflicted of his own flock, so long as every town had its almshouse for the indigent, and every county its jail for the guilty, so long as direct appeals to pity received some good degree of attention from individual Christians, all was thought to be going on well; the demands of charity were deemed sufficiently answered, and the worst forms of suffering and sin were left out of mercy's reach. And when a spirit of philanthropy was first awakened among us early in the present century, so blind were Christians to the claims of thousands and tens of thousands of our own countrymen, that they commenced by sending missionaries across the ocean. Within the last twenty years, however, the drunkard, the prisoner, the seaman, the slave, the ignorant of our cities, those altogether born in sin, have seen the light, and felt the genial warmth of Christian philanthropy. And though vice and misery yet abound, and the love of many nominal Christians is cold, what a vast and noble host do we see waging incessant war with all that mars the earthly peace or the heavenly birthright of any child of God! You can now find no man, who in any way impresses you as a man of an excellent and Christlike spirit, who is not engaged heart and hand in some of these so various forms of philanthropic effort. And in all these good works, true Christians of every name unite—they learn each other's worth—they trace in each other marks of the same lineage and kindred—they are drawn nearer and nearer to each other—they already cherish a far closer spiritual union than they dare to own.—Meanwhile these philanthropic movements are every day widening the breach, (however closely creeds and forms may bind it,) are widening the breach between Christ's true family, and those who are too æsthetic in their piety to stoop to men's infirmities, or too stupid formalists to think of aught beyond the mint, anise, and cumin.

INTEREST FELT BY THE LAITY.

A third propitious feature of our times and community is the new interest in religious matters, now taken by the great body of the laity. Until within the present century, the clergy bore entire sway in all things pertaining to the church. The altar was deemed theirs exclusively; and, whether they kindled a holy or a strange fire upon it, it was suffered to burn unmolested. They dictated articles of faith to their congregations; and compelled uniformity of belief, if not by civil power, by frowns and menaces. The light of God's word shone upon their hearers mainly through the medium of their own minds and hearts; and, though most of them were men of sound minds and devout hearts, they were not without their prejudices and their follies. They perpetuated their influence too, from generation to generation, by the authority of ecclesiastical councils, often so employed as to put down worthy teachers whom the people craved. The pilgrim fathers indeed erected a barrier against clerical tyranny, by vesting the right of ordination in the people; but there are not more than three instances on record, in which the people availed themselves of the right, and the clergy very early denied it, and succeeded in numerous instances in suppressing its exercise. Religion was quietly left to the clergy, as an affair in which thought or preference could hardly be expected from a layman, and in which passive obedience was his greatest merit. But the sceptre has now gone from the hands of the priesthood. An appeal lies open from their doctrines or counsels to the word of God. Laymen now deem it their duty and their privilege to search and decide for themselves, and are often guilty of what would, half a century ago, have been regarded as the acme of heaven-daring audacity, of arriving at different conclusions from their ministers. Every man is his own theologian. Unless prevented by inordinate self-conceit, he employs whatever light his minister's superior conversance with such topics may afford; but he uses the mind of one thus versed in sacred things as an aid, instead of following it as an infallible guide. This state of things, though it may at first tempt the less modest of the laity to unwarrantable encroachments, and the weaker vessels among the clergy to sycophancy, must ultimately place the clerical profession on the footing, on which every profession ought to stand, namely, on the personal ability and worth of its members. It will raise the standard of clerical attainments and character, and will oblige the clergy to keep up with the age instead of lagging behind it, to cultivate literature and science, and to watch for the public peace and good. It will leave no beds of down for clerical drones; but it will give every one, who has the power and will to be a faithful ambassador of Christ, a post of extensive usefulness and high honor. The clergy as a profession have nothing to fear, and much to hope.—What they lose in arbitrary, prescriptive authority, they will more than gain in intelligence and moral influence, if they are only faithful to themselves and their Master. This diffusion of new light, this creation of individual interest in religion, this taking religion into their own hands on the part of the laity, portends indeed the approach of the time, when all the disciples of Christ shall be 'kings and priests unto God;' but chief priests will then be needed as leaders in social worship and public charities, as guides in serious inquiry, as counsellors to the young and unwary, as sons of consolation to the grief-stricken. And how much more dignified will the clerical office be, when preachers, instead of preaching, as they so often have, to torpid congregations, and ever and anon crying out in despair, 'can these dry bones live,' shall minister to communities, where there are all around them minds alive to the importance of divine truth, and hearts touched by the power of heavenly grace. As to the tendencies of the church, this decline of religion by proxy is in every aspect encouraging and propitious. True religion is personal in itself, and in all its applications and uses, and can never therefore be the concern of corporations or a priesthood. Nor can Christian union take place between ministers in their official capacity, or between congregations collectively considered, but only between individual souls; and whatever tends to make religion every man's own work and duty, hastens the establishment of a spiritual union among Christians on the basis of personal piety.

TIBERIAS.

At 2 1-2 o'clock we reached the brow of the height above Tiberias, where a view of nearly the whole sea opened at once upon us. It was a moment of no little interest; for who can look without interest upon that lake, on whose shores the Savior lived so long, and where he performed so many of his mighty works? Yet to me, I must confess, so long as we continued around the lake, the attraction lay more in these associations, than in the scenery itself. The lake presents indeed a beautiful sheet of limpid water, in a deep depressed basin; from which the shores rise in general steeply and continuously all around, except where a ravine, or sometimes a deep Wady, occasionally interrupts them. The hills are rounded and tame, with little of the picturesque in their form; they are decked by no shrubs nor forests; and even the verdure of the grass and herbage, which earlier in the season might give them a pleasing aspect, was already gone; they were now only naked and dreary. Whoever looks here for the magnificence of the Swiss lakes, or the softer beauty of those of England and the United States, will be disappointed. My expectations had not been of that kind; yet from the romantic character of the scenery around the Dead Sea, and in other parts of Palestine, I certainly had anticipated something more striking than we found around the Lake of Tiberias. One interesting object greeted our eyes, a little boat with a white sail gliding over the waters; the only one, as we afterwards found, upon all the lake.

We descended the slope obliquely from the N. W. towards Tiberias. Here we had our first sight of the terrors of an earthquake, in the prostrate walls of the town, now presenting little more than heaps of ruins. At 3 o'clock we were opposite the gate upon the West; and keeping along between the wall and the numerous threshing-floors still in operation, we pitched our tent ten minutes later, on the shore of the lake south of the city.

Tiberias, in Arabic Tubariyeh, lies directly upon the shore, at a point where the heights retire a little, leaving a narrow strip, not exactly of plain, but of undulating land, nearly two miles in length along the lake. Back of this the mountain ridge rises steeply. The town is situated near the northern end of this tract, in the form of a narrow parallelogram, about half a mile long; surrounded towards the land by a thick wall, once not far from twenty feet high, with towers at regular intervals. Towards the sea, the city is open. The castle is an irregular mass of building at the N. W. corner. The walls of the town, as we have seen, were thrown down by the earthquake of Jan. 1, 1837; and not a finger had as yet been raised to build them up. In some parts they were still standing, though with breaches; but from every quarter, foot-paths led over the ruins into the city. The castle also suffered greatly. Very many of the houses were destroyed; indeed few remained without injury. Several of the minarets were thrown down; but a slender one of wood had escaped. We entered the town directly from our tent, over the prostrate wall, and made our way through the streets in the midst of the sad desolation. Many of the houses had already been rebuilt in a hasty and temporary manner. The whole town made upon us the impression, of being the most mean and miserable place we yet had visited,—a picture of disgusting filth and frightful wretchedness.

The Jews occupy a quarter in the middle of the town, adjacent to the lake; this was formerly surrounded by a wall with a single gate, which was closed every night. We found many Jews in the streets; but although I addressed several of them in German, I could get only a few words of reply, enough to make out that they were chiefly from Russian Poland, and could not speak German. The men were poor, haggard, and filthy; the shadows of those I had so often seen in the fairs of Leipsic. The Jewish females, of whom also we saw many, looked much better, and were neatly dressed; many of them in white. Tiberias and Safed are the two holy cities of the modern Jews in ancient Galilee; like Jerusalem and Hebron in Judea. This place retains something of its former renown for Hebrew learning; and before the earthquake there were here two Jewish schools.

Upon this people, it was said, fell here in Tiberias the chief weight of the earthquake; and a large proportion of the hundreds who then perished, were Jews. A Muhammedan, with whom my companion fell into conversation at the threshing-floors, related, that he and four others were returning down the mountain west of the city in the afternoon, when the earthquake occurred. All at once the earth opened and closed again, and two of his companions disappeared. He ran home affrighted; and found that his wife, mother, and two others in the family, had perished. On digging next day where his two companions had disappeared, they were found dead in a standing posture.

The earthquake gave of course a terrible blow to the prosperity of the town. All the statistics we could now obtain, were to the following import. Before the earthquake the taxable Muslims were numbered at two hundred; of whom more than one hundred had perished, or been impressed as soldiers. The Christians are all Greek Catholics; and number from one hundred to one hundred and fifty men; while the men among the Jews were reckoned between one hundred and fifty and two hundred. This gives scarcely a population of two thousand souls. The fullest account of Tiberias in modern times, and particularly of the Jews, is by Burckhardt.

Close on the shore, in the northern part of the town, is the church dedicated to St. Peter; a long narrow vaulted building, rude and without taste, which has sometimes been compared not inaptly to a boat turned upside down. It is in fact merely a long vault with a pointed arch, without windows; having at its west end a very small court. This court and church have been the usual resting place of Frank travellers in Tiberias; and have in this way become somewhat notorious, for the swarms of fleas by which they, as well as all the houses of the town, are infested. The church belongs to the Latin convent of Nazareth; the monks visit it annually on St. Peter's day and celebrate mass; at other times it is lent to the Greek Catholics of Tiberias. Latin monastic tradition places the edifice on the spot, where the miraculous draught of fishes took place after our Lord's resurrection, and where he gave his last charge to Peter. Almost as a matter of course, too, the building of the church is ascribed to Helena, or at least to the fourth century; and even Dr. Clarke chimes in with this absurdity. The pointed arch necessarily limits its antiquity to the time of the crusades, at the earliest; and Irby and Mangles further noticed, 'that one of the stones of the building had part of an inverted Arabic inscription on it,' which also goes to contradict the legend. We observed no other traces of antiquity within the walls.

Passing out of the city again to our tent, we kept on southwards along the lake, to visit the celebrated warm baths. On the way are many traces of ruins, evidently belonging to the ancient city, and showing that it was situated here; or, at least, extended much further than the modern town in this direction. They consist mostly of foundations, with traces of walls, heaps of stones, and a thick wall for some distance along the sea. Near the middle lie several scattered columns of gray granite; twelve or fifteen feet long; and at some distance, a single solitary column is still standing. Among the threshing-floors on the West of the town, were also two blocks of a column of polished red Syenite granite, about three feet in diameter; they were said to have been carried thither from these ruins. These traces of ancient remains extend nearly to the baths.

THE BATHS AND HOT SPRINGS.

The baths are on a part of the shore a little elevated above the sea, at the southern end of the strip of land above described, and about thirty-five minutes from the city. There is an old bathing-house, now in decay, though baths for the common people are still kept up in it. A new building has been erected a few rods further north by Ibrahim Pasha; it was commenced in 1833, and passes here, and with reason, for a splendid edifice. The principal or public bath occupies the centre of the building, consisting of a large circular apartment, with a marble pavement all around the circular reservoir in the middle, to which several steps lead down. The roof is supported by columns. There are several doors, and between them niches or recesses in the wall, for the use of the bathers. We passed through this apartment, and found the heat and steam so very oppressive, that I was glad to regain the open air. In the same building are private rooms for wealthier guests; furnished in an uncommonly good oriental style. In the one we entered, was a large and beautiful bath of white marble. Just above the old building is the round reservoir, arched over; in which the water from the springs is first collected, and suffered to cool to the proper temperature for the use of the new baths. There are no traces of antiquity visible around the baths.

According to the bath-keeper, there are four springs; one flowing out under the old building, and three others at intervals of a few paces further south. A covered channel now runs along before them all, collecting the water and conducting it to the reservoir; so that the comparatively small quantity which still flows in their former channels down to the sea, appears merely as if oozing out of the ground, rather than as coming from large springs. The more southern were said to be the largest. The water, as it issues from the ground, is too hot to bear the hand in it; a pocket thermometer held for some time in the water, and then examined in the air, stood at 140° F. Our friend Mr. Hebard, a short time before, had carefully examined his thermometer while still in the water, and found it standing at 144° F. The taste is excessively salt and bitter, like heated sea-water; there is also a strong smell of sulphur, but no taste of it. The water deposites a sediment as it runs down to the sea, which differs in color below the different springs, being in one white, in another greenish, in a third reddish yellow, etc. I am not aware that the water has ever been carefully analized. These baths are regarded as efficacious in rheumatic complaints, and in cases of debility; and are visited, principally in July, by people from all parts of Syria.

These warm fountains are mentioned by Pliny, and also not unfrequently by Josephus and in the Talmud. According to Josephus, they were not far from Tiberias, and were called Ammaus, signifying 'warm baths;' so that this name would seem to be very probably merely the Greek foam of the Hebrew Hammath, which has the same signification, and was the name of a town belonging to the tribe of Naphtali. The Talmud also everywhere speaks of these baths as the ancient Hammath; and although this position would perhaps fall more naturally within the limits of Zebulun, yet the place might still have been assigned to another tribe, as was done in many other instances. The present Arabic word for warm baths, is in like manner the kindred form Hummam. Vespasian for a time had a fortified camp near these springs. I find no further direct mention of them, except in the Rabbinical writings already referred to, until the time of the crusades; when Benjamin of Tudela describes them. They are rarely spoken of by subsequent travellers before the seventeenth century.

We returned from the baths; and as we sat at evening in the door of our tent, looking out over the placid surface of the lake, its aspect was too inviting not to allure us to take a bath in its limpid waters. The clear and gravelly bottom shelves down in this part very gradually, and is strewed with many pebbles. In or after the rainy season, when the torrents from the neighboring hills and the more northern mountains, stream into the lake, the water rises to a higher level, and overflows the court-yards of the houses along its shore in Tiberias. The lake furnishes the only supply of water for the inhabitants; it is sparkling and pleasant to the taste; or at least it was so to us, after drinking so long of water carried in our leathern bottles. Indeed, I should not have hesitated to have joined Josephus and Quaresmius in pronouncing it sweet and most potable, had not some of our party discerned in it a slight brackish taste; which, considering the very copious brackish fountains that flow into it, is not improbable. Along the shore, Schubert picked up shells of the same species of fresh water-snails, which he had before found on the shore of the Dead Sea near the mouth of the Jordan. [Biblical Researches in Palestine.

THE ATONEMENT.

The late Rev. Dr. Carpenter of Bristol, England, devoted much of his study and attention through his whole professional life to the doctrine of the Atonement. His published writings on this subject are lucid and powerful. His reply to Archbishop Magee's objections to Unitarians and Unitarianism, with particular reference to this doctrine, constituted only the first part of a complete treatise on the Scripture doctrine of Redemption which he intended to give to the world. He had made considerable preparation for this work, but had delayed its publications. At his death he left behind him the lectures and notes which he had written and arranged for this purpose. These are now published under the editorial care of his son Rev. P. P. Carpenter, by Mr. John Green of London. The work makes a large size duodecimo volume of 234 pages, and for its plain and Scriptural arguments, its classification of subjects, theories and texts is undoubtedly the most valuable treatise which we possess on the subject. It will undoubtedly be reprinted in this country; a few of the English copies have been received here. It would be difficult to extract any single passage from the body of the work, we therefore give the following from the appendix.

'The doctrine of the Established Church on the subject of the Atonement, is but little defined in its Articles; and it is capable of being understood (as it was probably intended to be) in very different ways. Yet it is calculated, by its terms, to lead away from the simplicity that is in Christ, and to make men viewed with suspicion who value, as much as their hearts can feel, the redemption that is in Christ Jesus. In the *general* services of the Church, there is little to divert the current of Christian affection from the Father of mercies to the Mediator of the New Covenant, the Messenger of God's love and mercy. I have been delighted, while examining the Liturgy with this view, to see how Scriptural in this respect its services generally are. With respect to the great point of the Unitarian, that God is *essentially merciful* as well as *just*, and that of His own free and unpurchased love and mercy, He will pardon the truly penitent, and give eternal life to the sincere and faithful; I have been rejoiced to perceive how frequently expressions occur which impress it on the mind, and how little there is which orthodoxy can claim as exclusively her own.

In that solemn hymn, the Te Deum Laudamus, which (though mixed with addresses to Christ of a kind that has no sufficient warrant in Scripture) contains noble ascriptions of praise to the Father everlasting, one or two expressions occur which may sometimes mislead, through the usual modes of interpretation: but excepting these, (which scarcely need be accepted,) the whole of the morning Prayer leads us to God even the Father, as the Father of mercies, and ready to forgive. The introductory sentences from Scripture are those on which the Unitarian rests *his* hopes. The address which follows, directs us to confess our sins to 'Almighty God, our heavenly Father, with a humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy.' In the general Confession, the worshippers are directed to pray to their 'Almighty and most merciful Father,' that he will 'restore them that are penitent according to his promises declared unto mankind in Christ Jesus our Lord.' The Absolution declares that 'Almighty God, the Father of our Lord Jesus Christ, pardoneth and absolveth all that truly repent, and unfeignedly believe his holy Gospel.' The hymn after the Second Lesson, refers the knowledge of salvation and the remission of sins to 'the tender mercy of our God:' and that prayer which includes all the best desires of the Christian, teaches to call upon God as 'Our Father,' and to pray that He will 'forgive us our trespasses as we forgive them that trespass against us.'

Nearly the same remarks may be made respecting the other constant services of the Church of England. Even that confused mass of absurdity and uncharitableness, which, through the increasing power of intellect and Christian principle, is likely soon to fall into oblivion, which our late sovereign never used, which seems to be banished from the Chapel-

royal of the present king, (1823) and which bishops and archbishops have wished banished from the Church altogether;—even this has nothing inconsistent with Unitarianism as it respects the death of Christ. All it says is, he 'suffered for our salvation,' which the Unitarian most cordially believes. In that noble composition, the Litany, besides prayers to him who taught us to pray to his God and Father, there are one or two exceptionable (though vague) expressions in reference to the doctrine of Atonement; but the prayers which follow show how they must be interpreted. 'O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful:' and, 'grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living,' &c. When the Unitarian considers such truly evangelical expressions, he cannot avoid the earnest wish, 'Would to God that all were thus!'

There is but little in the usual services of the Church of England which is likely to mislead much on the subject of atonement, except what occurs in the Communion Service, and one class of expressions which are of frequent occurrence. The Consecration prayer in the Communion Service declares that Christ made upon the Cross '(by his one oblation of himself—once offered,) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, *for* the sins of the whole world:' yet still the prayer is addressed to 'Almighty God, our heavenly Father,' and continues, 'who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption:' so that though this expression leads to the idea of some mysterious and unknown efficacy in the death of Christ, yet it refers it to the *appointment* and to the *tender mercy* of the Father.

All the attention I have been able to give to the subject, leaves me in doubt what was the precise doctrine of the compilers of the Liturgy on this subject. That they did not use the word *satisfaction* in the sense which has been attributed to it by 'orthodox' divines, in the Establishment, and especially among the dissenters, I think clear; for in the very service in which the unscriptural word occurs, there is this admirable supplication, (called the Absolution). 'Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; have mercy upon you, pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord.' This is truly scriptural; and to this the Unitarian can say Amen, with full consent of heart and faith.

The class of expressions of frequent occurrence to which I just now referred, are those which represent God as granting mercy to the worshipper, in consideration of what Christ did and suffered; such as 'for thy Son, Jesus Christ's *sake*, forgive us all that is passed;' 'through the *merits and mediation* of Jesus Christ thine only Son.'—If *through the mediation* of Jesus Christ, mean no more than the more usual expression 'Through Jesus Christ our Lord;' it is only to be regretted that the more just and simple language had not been uniformly adopted, which represents all spiritual blessings as conveyed to us and possessed by us through Christ Jesus. This, which is the common language of the Church Liturgy, is continually employed by the Unitarian. But as to the term *merits*, great as the merits of Christ are with respect to us, great as are his claims upon our gratitude, I dare not appeal to them as *merits* towards God and as a reason why God should extend His pardoning mercy to me: for the Christian's Lord and Master taught no such appeal, the language is unscriptural, and the plain meaning of it not less so. It represents God as pardoning sins and granting us spiritual mercies for the sake of or in consideration of what Christ did and suffered for us. If any truth be clear, it surely is that God pardoneth sin and granteth us eternal blessings for His own mercy's sake, out of His tender mercy and compassion to the frail children of mortality: and, though it is through Christ that we receive the assurance of forgiveness on Divine authority, and though we owe our possessions of blessed and consoling hope to his death, yet we have no reason *from the Scriptures* to believe that God pardoneth our sins, because Christ died, but because, through his work and Gospel, we are brought into a fit state for pardon, being thereby led to repentance towards God and faith in our Lord Jesus Christ. Some (especially those accustomed to the language of the Liturgy, and of orthodoxy generally) may deem these *nice* distinctions: and so they are, but they are very important ones. On the one hand, God is represented as pardoning sins, out of His own essential mercy, and sending forth Jesus Christ as the Messenger and Minister of his love and grace, to give us the glad tidings of salvation, and to convey and assure to us the covenant of pardon and eternal life: and on the other, God is represented as pardoning sins in consideration of the interposition and mediation of another being, and for his sake. If the Gospel declared this latter, then should we have nothing to do but to receive it as Divine truth: but as it does not, the lover of Scriptural truth should avoid, and set his face against such representations, as tending to lead away from the sole, original Source of light, peace, and blessedness; giving wrong views of His character and dealings to mankind; leading to inferences dishonorable to Him and contradictory to the Scriptures, as though He would not have pardoned the truly penitent without the interposition and mediation of Christ, and as though that interposition and mediation were of service to us individually, independent of the effect which his work and Gospel produced on our hearts and lives. And, I would add, those who love the Liturgy of the Church of England for itself, and for what they believe its accordance with the Scriptures, will do well to use their exertions and influence to reduce it altogether to that sole and sacred standard of faith and worship: when that is done, we shall no more hear of such expressions as 'through the merits of Jesus Christ', and 'for the sake of Christ Jesus', but simply (according to the scriptural language of the Church Catechism) '*of the mercy and goodness of our heavenly Father, through our Lord Jesus Christ*', or, '*in the name of Christ Jesus.*' 'Whatsoever ye do', says the apostle,' 'in word or in deed, do all in the name of the Lord Jesus Christ'; owning his authority, in accordance with his spirit and principles, and in obedience to his commands.

I have more than once had occasion to remark during this course of Lectures, that those expressions in the Scriptures which seem at first view to favor the doctrines of orthodoxy, contain in their context something which shews the too common inferences from them to be unfounded.

And in like manner, in the Church Liturgy, the unscriptural, bewildering, and misleading expresssion 'through the merits and mediation of Jesus Christ our Lord', is found in such connexion that those who use it have most commonly, I apprehend, either no idea at all of its meaning, or one modified by the just and scriptural language connected with it. E. g., the prayer (in the Visitation of the Sick) 'for persons troubled in mind or in conscience', which ends as I have just stated, is addressed to 'the Father of mercies and the God of all comforts'; and thus proceeds, in language of the most impressive and rational devotion; 'But, O merciful God, who has written thy holy Word for our learning, that we, through patience and comfort of thy Holy Scriptures, might have hope; give him a right understanding of himself, and of thy threats and promises; that he may neither cast away his confidence in thee, nor *place it any where but in thee.*' Again I say, 'Would to God that all were thus!'

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 25, 1843.

FRATERNITY OF CHURCHES.

We ask the special attention of our city readers and all connected with the Ministry at Large, as sustained and conducted by the Fraternity of Churches, to the following interesting, able, and, in our judgment, conclusive article upon this subject. It is prepared, as its signature will indicate to some of our readers, by a *layman*, and therefore is not written under the influence of any *professional prejudice*; it is prepared also by one whose long and intimate acquaintance with this ministry in every step of its progress up to the present moment, entitles his opinion to weight and his assertions to entire reliance. It gives us great pleasure to insert his communication in our columns, and to find, that a work, which for some weeks we have been seeking leisure to do ourselves, has been so much better done by another. It relieves us from an embarrassment in which we have been placed by two or three of our correspondents, who have requested us to copy into our paper portions of the articles in the Examiner alluded to, and *endorse* them. They will now under stand that we were not disposed to copy them because we could not *endorse* them. We do not doubt the sincere purpose of the writer in the Examiner, understood, we believe, to be its accomplished Editor, but we cannot but think that he has written hastily, from impressions derived from partial information. We cannot but think he has not *thoroughly* investigated the subject of our city mission as sustained by the Fraternity of Churches, viewed it in its wide relations, or made himself practically acquainted with its condition and operations. Had he visited frequently and for some length of time our Chapels, which we suspect he has seldom, if ever, entered, had he made minute inquiries of our Ministers at Large, with whom we doubt if he had ever conferred, had he by stopping with them a single week, and accompanying them in their missionary walks, observing the scenes to which they are called, the visits they make, the duties they perform, the influence they exert, had he in this way made himself fully acquainted with the condition and operations of this Ministry as at present conducted, and traced its progress from the first hour that Dr. Tuckerman entered upon it, he might have said with the Executive Committee in their last report, 'we need more missionaries' but we think he would not have said 'there is now not one' Minister at Large in Boston, or that the idea or plan of Dr. Tuckerman had been departed from, or written a word calculated to bring suspicion and discouragement upon, to divert sympathy and aid from a great Christian enterprise, a pre-eminently useful institution, the result of the labors of many years, of the prayers and efforts of many faithful and earnest hearts, the chief and best work of the Unitarian body in this city, one that is so considered by other denominations, and which they, especially the Episcopalians, are zealously imitating. We bid them 'God speed.' There is room for all to work, and work enough for all to do.

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For the Register.

MINISTRY AT LARGE.

MESSRS. EDITORS:—In the two last numbers of the Christian Examiner, there are contained certain statements and observations, in relation to the Ministry at Large in this city, which are calculated to affect injuriously, this most excellent institution in the public estimation. In the first article, the writer, who is understood to be the Editor of that valuable journal, says, 'We are glad to know that while the Ministry at Large, according to the idea of Dr. Tuckerman, is nearly abandoned in this country, it is taking root and flourishes in Great Britain.' And, in another portion of the same article, he holds the following language: 'We have intimated above that the Ministry at large, according to Dr. T's. idea, has declined or perished of late years. In Providence we believe there is a single Minister. In Boston, we suppose we are correct in saying, there is now not one.' In the last number of the Examiner, these statements are distinctly denied by 'one of the Ministers at large,' who accompanies his denial by as free an exposition of all matters connected with his Ministry, as the space allowed to him by the reviewer would admit of. But the denial is not received, and the reviewer persists in reiterating and enforcing the charges he originally made. Under these circumstances, it seems encumbent on those who have had some practical knowledge of this institution from the beginning, to explain the existing state of things, and to state how far it corresponds with the institution which Dr. T. established and carried on for so many years, under the name of 'the Ministry at large.' We have no fears that the public can be cajoled into the belief that this noble institution has of late years wholly perished from amongst us; but we should not be surprised if some few persons had conceived that it had undergone some changes, and we are quite sure that the tendency of the articles, above alluded to, is to produce such an effect. In the remarks that we may conceive it proper to make, we shall endeavor to be as simple as possible; we shall speak, so far as we are able, without exaggeration or prejudice, and we shall strive to be short. We have been intimately acquainted with all the men who have labored in this work; we have had a pretty thorough knowledge of its details for now fifteen years past; we believe that it has done a vast good in this city; we conceive it still to be doing good of the same kind, though by no means so much as it might do, if the public aided it more freely, as its friends desire they should, or as the wants of poverty, ignorance, and depravity, call aloud for; these are our motives for saying a word in its behalf at this time. We will only add that we are a disinterested witness. Our attention was originally attracted towards the institution solely from a consideration of its moral worth, and our interest in its welfare has been continued unabated to this hour, although at the sacrifice of some time and money.

The first question which presents itself for consideration is, what was the Ministry of Dr. Tuckerman; for whatever Ministry *he* established and carried on, is undoubtedly the Ministry at large! In the first place, then, what was its object! This question the writer in the Examiner has not seen fit to consider, and yet it is distinctly stated in various places by Dr. T., and bears directly upon the objections which he, the writer, was making. The object we conceive to have been the moral improvement and elevation of the poor, ignorant and vicious, through the medium of a Ministry, which should be the expression to them of the sympathies of the rich, intelligent, and good. Christianity in Dr. Tuckerman's view, was peculiarly fitted to purify, exalt, and comfort the more lowly and neglected classes; he wished them to become partakers of its blessed influences; and to become so through the good offices of the wealthy and prosperous. In the constitution of the present society, the object is stated to be, the improvement of the moral state of the poor and irreligious through the means of the Ministry at large. It was not visiting,—not preaching then; but the moral advancement of the poorer classes that was the object; this was the end, they were the only means to an end; and any modes of operation which might conduce towards this end, were in keeping with his idea of the institution he was about to establish. In other words, the object was—a ministration from the rich and prosperous to the poor and neglected, by the agency of the Christian Church.

By what methods did he propose to accomplish it? We answer by any and all methods which the peculiar circumstances and events by which he was surrounded, might convince him to be just and appropriate. Undoubtedly there were prominent ones on which he mostly relied for success; but what we mean to say is, he felt himself at liberty to give more prominence to this or that method, according as he conceived it at the time, to be more likely to effect his purpose; and even to adopt new methods, if the state of things around him warranted the belief that, for the time being, they would be more effective. Thus for months, he greatly abated the number of his pastoral visits for the purpose of attending at the office of the visitors of the poor, in Tremont street. And this he did, under the conviction that, at that time, he could act most beneficially on the moral state of the poorer classes by the exercise of his influence, in bringing about a uniform system of measures for the dispensation of charity, by the various Benevolent Societies in the city. At another time he left his appropriate duties to act as a commissioner for the poor laws, and made a report of the result of his investigation to the Executive Committee of the Unitarian Association. He appropriated whole days and seven weeks in writing upon particular subjects, such as poverty, crime, wages, &c., whenever it appeared to him that the public attention required to be roused upon these subjects. And in neither of these instances, did he conceive himself to be departing from the proper duties of a Minister at large. We have said thus much, because the writer in the Examiner makes it a *sine qua non* with a Minister at Large, that he should 'spend the working hours of every day of the week, from morning till night, six or eight hours,' in visiting. Such was not the opinion, nor the uniform practice of Dr. T. The methods, however, upon which he mostly relied, as stated by himself in his first report of the 2d year, were, '*religious instruction;*' '*assisting parents in the education and care of children,*' and 'all those acts and offices by which he might relieve the poor in their immediate and most pressing necessities.' The two first were the most important; but the last, though subsidiary, could not be avoided and occupied a large portion of time. He endeavored to accomplish religious instruction and the assisting of parents in the education and care of children, by means of visiting at their homes; by chapel services and lectures on Sunday and other days; and by Sunday Schools. Of the importance of a system of *visiting the poor at their homes*, in order to produce any effect upon their moral condition, there was no question with Dr. T., and there can be none with us. It is essential. In the first stage of the Ministry, it necessarily far outweighed in importance every thing else; for, before the poor could be induced to avail themselves of chapels or Sunday Schools, they must be sought out and visited; and in all stages it must constitute a prominent feature in this Ministry. In our view, there cannot be too much visiting. We say with the writer in the Examiner, let it be the business of every day, and the whole day, *provided* there be laborers enough to bring up the preaching and other influences, in fair proportion with it; but not otherwise. And this is an important proviso. We mean to say by it, that one great object of Dr. T. in his purpose of improving the moral character of the poor was, to bring them under the influences of the pastoral relation. He wished them to regard him as their Minister, for he knew the effects of such a view. He therefore uniformly refused from visiting any family that was connected with any other religious society. He therefore strove with all his power, from the very first, to induce them to join some Church, or to come together for public worship in a place that he had provided for them. He therefore aimed to bring their children into the Sunday School and chapel. The importance and necessity of visiting, he always felt and acknowledged; but the value and extent of the influences produced by the Chapel and Sunday School, grew with his knowledge and experience in the peculiar work in which he was engaged. His visits at the houses of the poor, he knew to be productive of great good; but never seemed assured of it in any particular case, until the family had been brought under the Christian influences of the Chapel and Sunday School. In addition to these remarks, we may observe that, in consequence of Dr. Tuckerman's visit to England, many years since, a Ministry at Large was established in London and other places; and in each of them there is attached to the Ministry a Chapel and Sunday School, precisely similar to those established here. At least we have visited several of them and found no difference.

We do not conceive, strictly speaking, that there was any thing original in the Ministry at Large, as established by Dr. T. His merit lay not in the originality of his design, but in the fidelity with which he executed it, and in the power with which he unfolded it to the public, and made them sympathise in it. If there were originality, it lay, in Dr. T's. estimation, in the idea of raising the character and condition of the poor by bringing them under the influence of Christian ordinances provided for them by the rich. Visit them, talk to them, influence them, and then bring them into the fold of the Church, where they shall have all the privileges and blessings that the wealthy have; then shall they be safe. This was the idea he delighted to cherish. There had been a regular class of visitors for ten years before; there had been even *free* churches, as the writer in the Examiner chooses to call them; but there had been no attempt, at least in this place, to combine the two; to make visiting the great instrument of bringing the poor under pastoral influence in a Church of their own; and of keeping them steadfast while within its pale. And so it was understood by others. The Rev. Dr. Greenwood, in his sermon at the ordination of Mr. Sargent, at which Dr. Tuckerman assisted, and in which he fully sympathised, says, 'Look at the course of our Ministry at Large. It is one of the instances of that good sense and strict attention to the signs of our nature, which have marked that course from the beginning, that provision was made, almost from the commencement, by its beloved projector for stated assemblies of those who were providentially brought under his charge. He saw, and his friends saw, that, though the weight of his labor must be in visiting and exhorting from house to house, and ministering to private wants and woes, he must also have *a house of God* to preach in; a house in which numbers might be collected at once, so that they might hear in an hour—precious is time!—truths which it would take days and weeks to distribute to them, individually; a house in which the feelings of community, and fraternity, and sympathy, should aid the effect of what they might hear; a house in which family might meet family, and in which memory and association might perform their wonted offices; a house which should be called and esteemed sacred—the centre of the mission—the meeting-house of the people, the visible fold of the toil-gathered flock. The fruit of these just thoughts appeared in the erection of the little Chapel in Friend street. Small and humble as it is, I never pass the spot on which it stands without a mental thanksgiving. Modest mother of poor men's churches! Lowly and plain, but beautiful and holy cathedral of charity! Blessed is the work which thou hast witnessed and fostered. Thy walls are slight and must soon be removed, but thy form will remain in the memories of many who have been taught in thee, and be associated with the image of the poor man's friend.'

And yet it is now pretended that the Chapels, including of course, all the moral machinery connected with them, are a perversion of the original design, and to such an extent, as to deprive those who perform services in them, of all right to the title of Ministers at Large. Those who make such a charge cannot be acquainted with the facts of the case. We shall, therefore, deem it not unimportant to spend some further time in elucidating them. We wish it, however, to be distinctly understood, that we do not by this, intend to depreciate the value which has been attached to visiting. We beg not to be accused of undervaluing it; it has, and ought to have, a prominent place in this Ministry. If all that has been said, had been said only to increase its frequency, we should have been silent; but it has not been so. Our present purpose, therefore, will be, to show that the Chapels are also a part of this Ministry,—that they were almost simultaneous with it in point of time,—that Dr. Tuckerman took an active and prominent part in procuring the erection of each of them, as they now are,—that he considered them vital to the successful prosecution of a Ministry at Large,—and that his estimation of their importance, as one of the methods of acting beneficially upon the poorer and less fortunate classes, gradually increased from the time of their establishment to the day of his death.

Dr. Tuckerman entered upon his labors as a Minister at Large, Nov. 6, 1826, confining most of his visits to the north part of the city. In less than a month from this time, *viz.* Dec. 3d, he had procured, by the assistance of an association of private Christians, a room in a building in Portland street, and had commenced religious services, and the succeeding Sunday, the Howard Sunday School was organized in the same place. Thus a Church and Sunday School, as parts of his Ministry, were formed within one month from his first entering upon his labors, and in form they were precisely similar to those now carried on, excepting that, at first, only one religious service was held, because, there was not interest enough to hold two, and that only seven scholars were instructed in the School, because there were not present two hundred and fifty to be instructed. Dr. T. also at this time gave lectures twice a week, just as is done now. Six months after this, he found he had made a strong impression, and he says, 'I wish it were possible to obtain a *permanent lecture room* in this section of the city in which I now officiate on Sunday evenings.' 'Is there no one among us who is at once able, and who so loves the poor, that he is willing to build for them a *Synagogue?*' 'An experiment,' says he, a few months later, 'has been made, with a view to ascertain the utility of an Evening Lecture Room for the poor, and the success which has attended it, warrants an appeal to the opulent for the gift of a *permanent room* for this purpose.' Accordingly, at his solicitation, a meeting was called at the Vestry in Berry street, in Dec. 1827, to consider the subject, and their committee reported in its favor. Shortly after, subscriptions were collected, and the Friend St. Chapel was erected in 1828.

This meeting, at which Hon. Jos. Phillips was chairman, say by their committee, 'We ask for no aid to build up a sect, or to extend peculiar religious tenets; but we beg that the poor may have the Gospel preached to them. We ask for aid in instructing the ignorant, in reclaiming the vicious, in consoling the afflicted; we ask that the labors of a devoted and faithful follower of Christ may be continued among us, that his hands may be strengthened, that his means of usefulness may be increased.'

To this building the Chapel and Sunday School were removed, and the numbers that attended were trebled; day services were added, one for parents and another for children; the evening services were continued and the attendance was to overflowing. In 1833, Dr. Tuckerman was assisted in his labors by the addition of Messrs. Barnard and Gray. The former of these gentlemen, afterwards entertaining a project, having peculiar reference to children, succeeded in erecting a building for this particular purpose in Warren street. The Ministry having now very much enlarged the sphere of its usefulness, and the room in Friend street being found incapable of accommodating those who wished to resort to it for instruction and worship, a project was entertained at first of enlarging it, and then of erecting a new building. Dr. Tuckerman aided in, and in fact was one of the chief projectors of this work.

The first meeting on the subject, was held at his house and at his solicitation. He was made Chairman of the Committee. He wrote articles in favor of the project. He solicited subscriptions in person and by letter. His sympathies centered upon the plan; and when it was completed, he told the writer it was the happiest day of his life, for he now considered he had put a seal upon the work of his ministry, which should hand it down to posterity. In his report of that year, after thanking those through whose benevolence the Warren and Pitts street chapels had been erected, he says, 'we will only add that our convictions were *never* stronger than they now are of the claims and importance of the Ministry at Large.' And in another place, he says, 'I will say that I can conceive of no moral spectacle upon this earth comprehending only equal numbers and yet suited to excite in one who shall know the whole circumstances of the case a greater variety of moral interests, and more intensely affecting, than may be seen three times every Sunday, in the Warren street and in the Pitts street chapels. The opening of this new chapel was attended with consequences similar to those already described. The number of worshippers was doubled, instead of a scanty service in the forenoon, the house was crowded, three times a day. The Sunday School increased from about one hundred pupils to two hundred and fifty, with a proportionate number of teachers, who aided the Minister at Large, essentially in his work. Indeed, they became, to some extent, assistant Ministers at Large. They visited regularly, the families of their pupils, reported on their condition and wants, formed circles to teach the poor to sew, made collections of clothing, and were greatly instrumental, in various ways, in enlarging the sphere of the operations of this ministry and multiplying the benefits conferred upon those who should be included within it. In 1837, Messrs. Waterston and Sargent were elected assistant Ministers at Large, the former being in a course of preparatory study, with the understanding of only a very limited service. With Dr. Tuckerman's approbation and at his request, Mr. Sargent commenced his duties at the South part of the city, in the same way as he himself had done at the North part, by entering upon a daily service of visiting from house to house, and by hiring a room where he might have a church and Sunday School. He succeeded beyond his expectations in his labors, and Dr. Tuckerman at once perceived the importance of making an effort to enlarge the sphere of them. In an address to the public, he says, 'His (Mr. Sargent's) place of worship, the only one to be obtained in that part of the city, is a primary school room, the use of which on Sundays has been granted to him by the city government. It is, however, much too small, and its situation is most inconvenient and unsuitable.' And again, 'Should not a convenient, central and accessible *place of worship* be provided for this new field of our service? We ask not for an expensive temple, we ask not for a new ornament of our city. We beg only for a commodious and unadorned structure in which may be gathered for worship and instruction, those who have now no place of worship, and who cannot provide one for themselves. We ask the opulent among us who sympathise with the strongest necessities and the deepest wants of human nature, and who feel that their own blessings are responsibilities, that they will give us a chapel for this new sphere of our operations. Let the facts be calmly weighed and rightly estimated, that we are gathering in our chapels for Christian worship, many who for years had not been within a house of worship. We are there bringing together parents and children, the young and the old, the greatly exposed and the greatly suffering, and even those who have long been sceptical and unbelievers, as well as the inconsiderate and reckless, and are connecting them in the bonds of Christian faith, consolation, encouragement, affection and desire and effort for self-improvement. When, therefore, a self-devoted minister has been obtained for this service, and has proved himself competent to its objects, should *he be left to accomplish but half of what he might from the want of a Chapel?* We long abstained from all action for this object from a regard to the commercial embarrassments of the times. But I would respectfully ask, has not the time now come when the free-will offering of a new chapel should be made to us.'

The appeal was not without effect. One of Dr. Tuckerman's influential friends offered to contribute two thousand dollars, others liberal though smaller sums. The Society of King's Chapel, to which both Dr. Tuckerman and Mr. Sargent belonged, did much through the zeal and interest of themselves and pastor, the late lamented Dr. Greenwood, and by generous donations to encourage this plan. It was found also that under a former vote of the town, a lot of land might probably be obtained of the city, free of cost. Under these circumstances Dr. Tuckerman gave to the enterprise his whole heart. As before, he was a member of the committee and approbated or consented to every step that was taken in the prosecution of the work. He wrote in favor of it; he made personal application for money for it. He assisted to lay the corner stone. He endited the form of dedication which was placed in it. He *did not* assist in opening the chapel for worship, for he was in and preparing to assist ill the worship of a temple not made with hands.

We have thus cited some of the acts of the first Minister at Large, with regard to the chapels. They show that he approved of them, that he mainly contributed to their erection, that he considered them essential parts of his ministry.

We have said that his views of their utility as compared with other parts of his ministry, increased as he grew older. Are there any proofs of this?

In 1830, he says, 'It is a matter of regret to me that I am obliged to *visit* so many families, because however capable another may be of an efficient pastoral service among so large a number, I should be very glad never to have more than two hundred and fifty or at most three hundred to visit. With all the facilities I could have for continued effort I should find in either of these numbers, even while I had the best health, sufficient occupation for every working hour of every day.'

In 1832. 'How may the greatest number of that part of the population of a large city for which this ministry is intended, be most efficiently brought within the influence of its instruction and care? Should each minister for this purpose consider a whole city as before him, in every part of which he is to seek out those whom he may connect with the religious denomination to which he belongs; or should he take a single district within which he will confine his objects and his labors? I do not hesitate to reply that, if it shall be the great design of a minister of the poor to collect the largest number who will profess themselves to be of his own denomination of Christians, he may very probably be most successful by rejecting all limits to the field of his ministry.

But, if he shall have the infinitely higher purpose, to aid the largest number, which he may, in becoming practical Christians, *he will make out for himself bounds which will comprehend as many as he can faithfully serve as a Christian friend.*' Again. 'Let such men, within as narrow a sphere as they can, each find three hundred families to whom, in every practicable way of usefulness, they will from day to day minister, and not only will they find within this circle sufficient employment for every hour which they can give to this work, but they will save much time, which must otherwise be wasted in passing over the long distances which lie between the objects of their charge; and they will show also the respect which is due to others who would devote themselves to this ministry. *Nor have I a doubt that far greater good would thus be attained than could be by traversing a much larger field and by doubling or tripling the number to whom the visits of a minister might be extended.*'

In 1835. '*Our visits would be comparatively inefficient without our Chapels.* Our public services would soon become formal and pointless without subjects. We might spend our lives, indeed, in going from door to door, preaching the Gospel, exhorting the impenitent and confirming the feeble. But we should see comparatively few fruits of our labors, if we, and the poor we visit, had no common place of instruction and worship around whose altar we might assemble every week. We shall always have visiting to do and we know its value too well to feel that a day has been properly passed without it. But we pray also that each Sabbath may see us in the house of the Lord with the flock entrusted to our guidance.'

In 1836. 'It is well known that the proposition of a Minister at Large had its origin in the supposed number of families in our city which were not regularly connected with any of our places of public worship.'

And again. 'Now, however, we have each of us so many families known to us and with whom we are more or less intimately connected as Christian ministers, that *we have no longer to seek out objects from service.*'

'The importance of these auxiliaries to our service was felt from its very beginning. Chapel services were connected with our ministry within four weeks of its commencement and they have been continued to this day. In these Chapels have been brought together for worship and religious instruction, those whom we believe would otherwise never have been brought under any religious influence.'

In 1838. 'From the class of the poorest and the lowest, as far as shall be practicable and beyond these from all whom we shall find unconnected with the Churches around us and who shall be disposed to unite with us in our worship and to co-operate with us for our objects, we would gather congregations and form religious Societies for all the interests and offices of the Christian Church. This is the second object of the Ministry at Large.'

And again. 'Much, very much is done for these objects by ministering from house to house among those who are gathered by us for worship on Sunday. *But there is no substitute for our assemblage on Sunday. Our Chapels are indispensable to our objects.* We need ourselves the aid of these concentrations of our interests and affections, of these opportunities and means of moral and religious action. And those to whom we minister equally need and appreciate them.'

'Let any one who would judge for himself of the character of the influence exerted by our Chapels, go to them on any Sunday, and if his heart shall not be touched and stirred there, all I will say is, there is but little analogy between his heart and mine.'

Once more. 'It is now too late for the objection to this ministry;' that it is utopian and impracticable.) 'I have now been more than eleven years in this ministry, though not indeed with the near connexion in it which I would gladly have formed with our Churches. The work was for some time generally thought to be equivocal in its character and tendencies and but little sympathy was given to it. But it has gradually, yet surely been rising into favor; and without recurring to my own Chapel and ministry, I can confidently refer for results to the ministry and Chapels of Mr. Barnard, and of Mr. Gray, and to the services of Mr. Sargent. No one ever looked with any care and ingenuousness into the details and operations of this ministry, and yet questioned its great usefulness or its fair claims to the support required for it.'

But what does all this prove. In our opinion it proves conclusively, not that visiting from house to house is unimportant or to be neglected, but that the present Chapels were, in the view of the founder of this institution, essential parts of his plan of operations and to go hand in hand with it; and that his opinion of their utility constantly increased in strength with his experience. They are therefore no perversion of the system which he instituted, and the individuals who are attached to them are true Ministers at Large. We will add that in plan and conduct, they are precisely the same that they were at the time of his disparture for Havana where he died, excepting that Mr. Gray has been removed to the Society in Bulfinch street, and the Rev. Mr. Waterston has taken his place. 'The poor still constantly attend these Chapels. The vicious and wretched attend them. Persons who come from 'garret and cellar and alley and lane,' and persons too who come with bitter griefs in their hearts and who feel the woes of a crushing poverty.'

But, it may be asked, is there as much visiting now as there was in the days of Dr. Tuckerman? In answer to this question we feel authorized in saying, that the Ministers at Large regard this as an essential and important part of their duties, to which they devote a great deal of time and strength. 'They visit daily among the poor, they reach into the waste places, they penetrate into the darkest regions of vice and poverty, they cultivate a personal acquaintance with the wretched—administer, as far as they can, to their spiritual wants; but especially do they strive to reclaim them from error and to elevate them from their degraded state.' We are satisfied, after a pretty careful inquiry, that so much visiting from house is done by the two present Ministers at Large, as by any two of their predecessors. And we are quite sure that the amount of personal influence produced by their visits, is greater than before the erection of the present Chapels. Fifteen visits a day, which is as many as any individual can make with advantage, even though he devote his whole time exclusively to this labor, is only one visit in three weeks to each of three hundred persons, and we have no hesitation in saying, that a visit once in six or even eight weeks, if made under all the advantages which a minister derives from a Chapel and Sunday School, would be productive of vastly more good to each individual. Our ministers do not confine their visits within the limits of the circle that includes those who may be said to be in a special manner under the influence of the Church or Sabbath School, but extend them to a very large proportion of persons without it and in all directions. They are ever at the call of the poor and unfortunate. They have often been called from their beds in the cold of winter to assist or comfort them. The worshippers at the Chapels are in the constant habit of bringing to their notice those in their neighborhood, whom they know to require their aid or counsel, and, in all such cases, immediate attention is paid to them.

But, yet, if the question be asked, does the amount of influence produced by *visiting* bear the same proportion to the amount of influence produced by the *Chapels* and their accessories that it did some years ago, we have no hesitation in answering it does not. We say amount of influence produced by visiting, because the number of visits made within a given period, we conceive to be no true test of the fidelity of an individual in this department, nor of the good produced by them; and we trust the public will never compel our ministers to the pitiful task of scoring their visits on their shutters, like our milkmen, for the purpose of gaining credit for diligence, by counting them up at the end of the year. Under certain circumstances, fifteen or more visits may be made in a day with profit, whilst under other circumstances, they may not exceed four or six though the same time may be allotted to visiting in both cases. But we admit that the visiting is less effective now, in proportion to the other operations, than formerly. The reason of this is not to be found in any change of view with regard to the necessity and importance of this branch of labor, nor in any intention of permanently changing the relation which this department has borne to other departments. It has arisen, partly from the peculiar circumstances by which the ministry now finds itself surrounded, and which were not anticipated, and partly from expecting a greater degree of public patronage than has been accorded to it.

At the time when the chapels were built, there were four ministers engaged in this work; two of whom could be designated entirely to that department of labor, which the writer in the Examiner conceives to be paramount to all other. Under these circumstances, the friends of the Ministry considered themselves justified in extending, as they did, its preaching capabilities. The work was difficult, the times were favorable, the public feeling was in favor of it. Besides, it was very justly thought that if it should be found that the proportion between visiting and preaching was not justly preserved, it would be comparatively an easy matter to increase the former, as it required a much smaller outlay. The ministry was a work in its infancy; it was not to stand still, but to grow. It must advance in some direction; if the benevolence of this day will foster its growth in this direction, have we not a right to trust that the benevolence of five years hence, when the want shall be greater and the wealth to supply it more abundant, will foster it in that. Such was the course of reasoning on the subject. Unfortunately, however, the lamented Dr. Tuckerman deceased in 1840, and Mr. Waterston, instead of remaining in the same department, which it was intended he should occupy, was called to fill the place of Mr. Gray, who resigned his situation, in order to occupy a post which he thought he had no right to refuse, when pressed upon him. At the same time, circumstances prevented additions to the number of the ministers being made. The ministry had heretofore been carried on without any adequate remuneration to those who performed all the labor of it. Some had received only nominal salaries, and others a very small one; but changes in situation and circumstances prevented this from being longer the case. And thus the funds that were devoted to four, could only reasonably recompensate two. Under this state of things the ministry has gone on for three years, doing a vast deal of good; doing the true work of the ministry, but not doing as much of that work as is desired, or as is called for by the condition of the poorer classes amongst us. In our opinion neither the officers nor the ministers are to be justly blamed in the matter. They have not intentionally changed any part of the original design. Circumstances, beyond their control, have given, for a time, greater prominence to one department of duty than another. They have time and again, presented the fact to their own board, and made appeals to the public for its remedy. In their very last report, they urge it with particular force. 'We have but two missionaries in this field,—we need to have three or four or five. We do not need, it is not necessary, nor would it be expedient to have more *Chapels;* but we do need more missionaries; we want more ministers to aid and co-operate with those already employed, that there may be more visiting and preaching from house to house, that they may go about continually among the poor in their dwellings, and be with them continually in their temptations, search out the solitary, the outcast, the forsaken.' 'Your committee have long felt the need of this. The Ministers at Large have felt it. The growth of our city, now numbering over thirty thousand more than when this ministry was started, and its increased growth, show it to be reasonable. But the embarrassments under which they have labored, in regard to funds, have prevented your committee from carrying forward

this work in the way in which they feel it ought to be carried forward.

This is what is needed for the present wants and further progress of the work we have in charge. Will not this community, will not these associated churches, rich in the temporal and spiritual gifts of God's providence, come forward and supply this need? Shall the poor cry to them in vain? Your committee will not believe that they present this matter to cold and insensible hearts, or that the churches, whose agents they are, will fail of what Christian faith and charity demand, —of what patriotism and piety alike conspire to urge upon them.'

The public, though they have shown no symptom of decline in their interest in this labor of love, have not given evidence of as much increased interest as might have been expected. Their contributions remain nearly the same as before. We can only add our hearty prayer to thoss of the committee, that they will consent to be more generous in their contribution in future. It is the only thing that is needed in order to give this ministry the greatest possible degree of efficiency. Even in the eyes of the writer in the Examiner, it is freely admitted, with some degree of inconsistency, indeed, with his former argument, to be the only thing needed. But this it does need; the population of the city has, as the Committee well remarks, increased; poverty has increased, wealth has increased, and the amount of benevolent provision for this work should also increase in an equal proportion.

H. B. R.

DEATH OF GEORGE WM. WOOD, ESQ., M. P.

Our last intelligence from England informs us of the death of Mr. Wood, the Member of the House of Commons for Kendal. This affliction will be deeply felt by the members of our denomination across the water, by whom he was highly valued and universally beloved. Mr. Wood was the son of the Rev. William Wood, F. L. S., formerly Minister of Mill Hill Chapel, Leeds; a man eminent in his day for his ministerial, scientific and literary attainments, who beside his own works, made several valuable contributions to Dr. Ree's Cyclopædia. After the passage of the Reform Bill, the late Mr. Wood was called to represent the district of South Lancashire. In the struggles of party he lost his situation and was then returned as member for Kendal, which borough he represented until his death, which occurred instantaneously by apoplexy, while Mr. Wood was at table in the rooms of the Library and Philosophical Society, Manchester. Mr. Wood was regarded with affection and esteem by his religious friends, for his fidelity and consistency. He never forsook his unpopular creed, but steadily and devotedly maintained the interests of his denomination. Individuals from this country can bear testimony to the kindness of his heart, to his desire to make the stranger happy, and to the generosity of his hospitality.

☞ Messrs C. S. Francis & Co. of New York, have in press 'Endeavors after the Christian Life. A volume of Discourses by Rev. James Martineau.'

MINISTERIAL DESCENDANTS OF REV. JOHN HANCOCK.

'Messrs Editors,—It may be interesting to some of the readers of the Register that two of the young ministers who have recently been ordained, viz. J. F. W. Ware of Fall River, and J. H. Allen of Jamaica Plain, are descendants, in an unbroken line of clergymen, from Rev. John Hancock commonly known by the name of Bishop Hancock, the first minister of Lexington, who graduated at Harvard College in 1689, and was the grandfather of Gov. Hancock, whose house is still standing and is occupied by one of his great grand daughters. A daughter of Rev. Mr. Hancock was married to Rev. Nicholas Bowes, of Bedford, of the class of 1725, Harvard College. A daughter of Mr. Bowes was married to Rev. Jonas Clark of Lexington, who was the father of Mrs. Ware, the first wife of Rev. Henry Ware, Sen., the common grand-parents of the two young ministers.

The following original hymns were sung at the ordination of Mr. J. H. Allen at Jamaica Plain.'

ORIGINAL HYMN.

TUNE—*Missionary Chant.*

Almighty Love! eternal will!
We yearn, we hope, we struggle still:
Unchain our souls, O set us free,
To sink still deeper into thee.

Of more than thought can think, the source—
Of thought itself the thinking force—
To every weeping, sinning soul,
The near, but yet the distant goal.

O come and bless the deepest rite
That we can offer in thy sight;
O come and consecrate thy Son
Whom many hopes and prayers have won.

We feel that thou hast called him here
To minister in love and fear;
We feel that Christ doth hold his heart,
Doth choose for him this better part.

The dead—the reverend dead—they call:
A life, a memory gilds the pall—
On hallowed ground we kneel, we tread,
In presence of the absent dead.

The pure, the sainted call, and he,
Thy servant, listens trustfully:
O give him strength,—yet strengthened best
When like the child whom Jesus blest.

SERMON,

BY REV. JOSEPH ALLEN.

ORIGINAL HYMN.

TUNE—*Priscilla.*

When on the brink of Jordan's flood,
The youthful prophet mourning stood
And saw his master borne above,
In clouds of fire, on wings of love.

In answer to his parting prayer,
Elijah cast his mantle there;
And of the heavenly spirit shed
A double portion on his head.

Our prophets, Lord, are failing fast;
Their mantles to the earth they cast;
Triumphant they ascend on high,
While fiery chariots fill the sky.

When they are numbered with the dead,
O raise up others in their stead;
On others let their spirit rest,
To do the work which Christ hath blessed.

And this thy youthful servant, Lord,
Whom thou hast spared to preach thy word,
Lest heart be faint, and faith grow dim,
A double portion rest on him!

Prayer of Ordination, *By Rev. Edward B. Hall.*

CIRCULAR.

The Society for the Prevention of Pauperism commenced active operations in 1833. They have an office [called the office of the Visiters of the Poor] in the rear of the Savings Bank, Tremont Street, and an agent who is always at the office during the morning, from 9 until 1 o'clock, to receive applications for employment and advice. The poor who are out of work, emigrants, and street beggars, may be sent here and as far as possible work will be procured.—The remainder of the day is spent by the Agent in visiting those who have applied and in finding them employment.

Success has thus far attended the exertions of this Society, and the following statement may show in some measure, what has been done for the last five years.

In 1839, for the Poor, 1,337 places of employment were procured.

In 1840, 1,706 places were procured.
In 1841, 2,255 " "
In 1842, 2,134 " "
In 1843, 1,875 " "

About 500 of those who have had work given them within the last three years, have been persons under 15 years of age, and 2,816 within the same time have had places procured in the country.

Through the operations of this Society, street beggars have been checked, imposters have been detected, and (as the above list exhibits) the industrious poor have found work.

To carry on such a work funds are necessary. The treasury of the Society, after ten years easnest labor, is nearly exhausted. Shall the Society live or die? The Managers respectfully invite the attention of a liberal public to their plans of operation. Their purpose is to prevent idleness, indigence, pauperism and crime. Shall not this be considered a high aim of civic economy and Christian Charity. The Society call upon the sympathy and aid of their fellow citizens.

Samuel Dorr,
William Howe,
C. F. Barnard,
Isaac Means,
Moses Grant,
Samuel Johnson,
R. C. Waterston.

☞ A public meeting will be holden on Sunday evening at the Central Church, in Winter Street, which the public are invited to attend.

For the Register.

JOHN ROGERS' BIBLE.

Messrs. Editors,—The attention of your readers was called by a communication signed 'P.' in the Register of last week, to the ancient Bible, which is generally supposed to have belonged to the memorable martyr John Rogers. The writer of that article thought he had good reason for doubting the identity of the copy, if he had not even positive proof that it was not printed till after the death of the reputed owner. His doubts arise from the fact that there is bound up with the Bible an Almanac for XVIII years, commencing with 1559, and the Book of Prayer with mention of 'our most gracious sovereign, lady Queen Elizabeth,' whose reign did not commence till 1558, whereas Rogers was burnt at Smithfield in February 1555.

Now if 'P.' had observed the notes on pp. 94, 110 and 112 of the appendix of Rev. Mr. Stebbins' centennial discourse to which he alludes in his communication, he would have seen that this fact was not unknown to Mr. Baldwin and others who have investigated the claims of this Bible and have decided that there is at least a strong probability, that the claims set up for it, are founded on truth.

What, then, are the evidences in favor of the opinion, that this Bible is what its present owner supposes it to be,—the identical copy once owned by John Rogers the martyr?

The fact that the volume is in the possession of a lineal descendant of the martyr, who received it from his ancestors; with the uniform tradition that the martyr's copy was brought to this country about the year 1636, when Rev. Nath'l Rogers, an undoubted descendant, came over and settled at Ipswich, and the general belief in the identity of the copy amount almost to proof that such is the fact. If *this* is not the martyr's copy, what has become of it! Such a relic of an illustrious and honored ancestor, would not be likely to have been lost sight of by his descendants.

Although there is no title page, with the date and name of the printer, both these points can be settled by the evidence which still remains. That it was printed by John Cawood, is certain from his monogram which is found in two separate places in the Bible and was never used by any other printer. He printed an edition of the Bible in 1549, of which no other copy is probably to be found in this country besides the one now under consideration. It is an edition of extreme rarity. A copy was advertised in a London catalogue a few years ago at the high price of £12 12s. The description agrees with the reputed martyr's copy, and is advertised as Cawood's edition of 1549. Mr. Baldwin had not heard of any other edition by this printer; but a more thorough investigation has brought to light four other editions by him, viz., one in folio 1561, one quarto each, 1561, 1568 and 1569.

It is certain that there was *no edition* of the Bible printed in England between the years 1553 and 1560, and none by Cawood between the years 1549 and 1561. That the Bible could not then have been printed the same year with the Almanac and Prayer Book is very evident. It must have been printed either before or after.

Suppose then the Bible to have been printed in 1549, there will be no difficulty in accounting for its being bound up with the Prayer of 1559. It was not till after the latter date, that the principles of protestantism were sufficiently established, to permit the perusal of the sacred Scriptures openly, with safety. It is true there had been several editions of the Bible in English printed before this time, some with, and some without the Royal authority, but the people were slow to trust the sincerity of their sovereigns in this matter, well remembering that the permission to read the English Bible granted by that fickle monarch, Henry VIII, was soon after revoked, and a law with a severe penalty enacted against all who owned or read the sacred volume. Those persons therefore who had Bibles in their possession, generally read them in secret, often unbound, and sometimes divided into several parts for the greater convenience of concealment. After Elizabeth ascended the throne, there was no longer any danger. The people felt safe. The Bible could be read freely without concealment. Then, when the Bible could be safely used as a household book, we may suppose that the volume would receive a permanent binding, and the Book of Prayer, which was somewhat revised, and published by authority early in the reign of Elizabeth, would naturally enough be bound with the sacred text.

In looking over a large number of ancient versions of the English Bible, I find that generally the Book of Common Prayer which is bound up in the volume is of later date than the Bible itself. In only two instances does the date of the Bible and Prayer agree. In all the others the Prayer is of a later date, varying from 2 to 37 years.

I think therefore that the fact of finding the 'Prayer' of 1559 bound up with this Bible, does not in the least weaken the evidence of its being Cawood's edition of 1549.

It is said by 'P,' 'But whether this Bible was printed in 1549 or 1559, it is the oldest edition but one to which any reference has been made.' This is not strictly correct. There is a copy of Cranmer's Bible in folio, of 1539, and Cranmer's quarto, of 1540, in the library of Harvard College. Also a folio of 1540, in the library of the American Antiquarian Society, at Worcester. I have a copy of Erasmus' Paraphrase of the New Testament with Coverdales' Text, printed in Black Letter, 1548, also a Black Letter copy of Matthew's Bible in folio, printed in 1549. 'P' does not seem to be aware that the Geneva and the Breeches Bible are the same version. It received the former name from the place where it was translated and at first printed in 1560, and the other from the peculiar translation of Genesis, iii. chapter, 7th verse.

The copy of this edition, to which 'P.' refers as 'the one of the greatest antiquity owned in this country,' was printed in 1577—not in 1593. It is the first edition of the Gennea Version, printed in England. This copy, it is my good fortune now to own. It was purchased in England at a high price, by Admiral Sir Isaac Coffin, who sent it to this country as a gift to his friend and early class-mate, the late Dr. Homer of Newton. The following note is on the fly leaf, in the hand writing of Rev. Dr. Homer:—'This was probably Queen Elizabeth's own presentation copy from the printer.' The Crown stamp and Royal arms which are still discernable on the covers of the original binding confirm the opinion.

If any of the readers of the Register should be in possession of further facts relating to the 'Martyr's Bible' that would throw additional light upon the subject, it is hoped they will communicate their information through the medium of your paper. G. L.

For the Register.

JOHN ROGERS' BIBLE.

Messrs. Editors,—I was gratified by reading in your paper, some time ago, an obituary notice of the late Augustus Greele, Esq. of New York; a gentleman with whom I became acquainted in early life, and for whose character I have always cherished the greatest respect.—He was a native of Wilton, N. H., and the Sunday after it was known there that he had been called to the spiritual world, the minister of that town, Rev. Mr. Whitwell, very appropriately alluded to his death in one of his sermons, an extract from which, having obtained, I send to you, with the request that you will insert it in your paper, and oblige your friend B.

'The last Register informs us of the death of one, a native of this town and known to many of you; one who belonged to a family that has ever cherished a tender regard for the welfare of this place of their nativity, and who have given substantial proofs of their interest. I refer to Mr. Augustus Greele, who, after a lingering sickness, died in the city of New York. Having by industry, probity and purity of character, gained the confidence of many friends, and amassed a sufficiency of this world's goods to live at ease in a great city, he forgot not his early home, nor the companions of his boyhood. The monument of filial piety, that he erected on yonder hill-side, testifies to every passerby how dear were the scenes of his childhood. This beautifully printed Bible, from which successive preachers have read to you the word of God, was his gift. Here may it remain for years to come, to commemorate him, who, though he had later in life worshipped in costlier temples, forgot not the house in which he was dedicated to God by baptism, nor the spot where he first joined the assembly in prayer. Our parish Library was founded by his own and his brother's [Dea. Samuel Greele's] generosity; and is indebted to him for its most valuable books. One who has evinced so deep a concern for the spread of piety and learning among us, ought to be embalmed in our memories. It may be interesting to know that he sustained the sufferings of a long illness with faith and patience, and that his last days were serene and tranquil.—Being reminded that the Lord's Supper would be commemorated the next Sabbath, he replied, 'I shall be with you in spirit.' [Here the preacher read from the Register a part of the account contained therein of his life and character.] My friends, the death of one who thus lived, not for himself but for others, should carry a lesson to each of our minds. Let his punctuality, industry and integrity be ours. Let us imitate his piety and purity; and then, if called to leave our birth-place and dwell among strangers, we shall obtain the approbation of the good, and keep alive that love of our native town, which always exists most strongly in the purest minds. If we would manifest our respect for him, who has left us such tokens of his love, let us cherish his gifts. This Library may do an untold amount of good, if properly preserved. But if the books be suffered to be defaced and lost, or if they remain on the shelves unread, of what benefit will be the benefactions of all the absent sons of Wilton? Let the manner in which we take care of and enlarge this library evince our respect and gratitude to him, who has now left the earth. Let us show by the use we make of his gifts, how dear to our hearts is his memory. Thus shall we transmit to our children the knowledge of their fathers' friend—the friend of his native town.'

DEDICATION AT CHARLESTOWN, N. H.

The new Meeting-house in Charlestown was dedicated on Wednesday, the 8th inst, to the worship of God. The services were performed in the following order. A Collect, sung by the choir; an original Hymn by Rev. Levi W. Leonard of Dublin; Introductory Prayer by Rev. William Farmer of Walpole; reading of the Scriptures by Rev. Addison Brown of Brattleboro', Vt.; Hymn by Dr. Doddridge; Prayer of Dedication by Rev. A. A. Livermore of Keene; Sermon by the pastor, Rev. Jaazaniah Crosby; Anthem; Benediction by the pastor. The Sermon was from Ezra vi. 16. 'And the children of Israel kept the dedication of this house of God with Joy.' After speaking of the joy felt in the erection of a new house, on the ruins of the old one (which was burnt, with the jail, and other buildings, by Hicks of notorious memory,) the preacher proceeded to show that the act of dedication did not invest the walls with any peculiar sanctity; but was intended to show forth the feelings of the worshippers. He dedicated the house to the One God, strictly speaking, and to Him as our Heavenly Father, revealed as such in Nature, Providence, and above all in the Gospel of His Son Jesus Christ. He dedicated it to Christian Liberty, Charity, Peace and Holiness, upon each point—amplifying it in an appropriate manner. The discourse was concluded by remarks addressed to the members of the religious society, exhorting them to duty and improvement.

The house was crowded in every part by an attentive assembly, not only from the town, but from other places, Bellows Falls, Walpole, Keene, Claremont, Hartland, etc.

The edifice is of Gothic order of architecture, built of brick, with a clock, bell, and an organ is soon to be added. The color outside is that of red sandstone. The wood work inside is painted in imitation of oak, and presents a beautiful appearance. There are 46 pews below, and two in the gallery, which extends across only the end of the church. The pews all found a ready sale, and more were wanted.—The sum raised by the sale of the pews paid for the church which cost $4,000, and left about $400 in the treasury. The interests of the society are flourishing, and some who had left it and wandered elsewhere are drawn back by the zeal and spirit shown in erecting the new house.

OBITUARY.

Died in Northboro', Oct. 23d, Hon. Joseph Davis, a brother of Ex-Governor Davis, aged 69 years.

The death of Mr. Davis will be severely felt not only by his family, but by a large circle of friends and acquaintances in his native town and vicinity. He was extensively known through the county of Worcester, which for several years he represented as a Senator in the State Legislature. He had been engaged in a large business which brought him into contact with a great number of persons in various parts of the country; and by diligence and enterprise united with uncommon sagacity and skill in the transaction of business, accumulated a large fortune. He was a public-spirited citizen, a kind neighbor and a Christian of enlightened views and liberal spirit. He was one of the strong pillars of the religious society with which he was connected, contributing largely and cheerfully for the support of religious institutions, and lending his countenance and encouragement to whatever measures were from time to time proposed, for advancing the cause of practical religion.—He was constant in his attendance on public worship, seldom allowing himself to be detained by the weather, or any slight cause, even after his health had begun to decline.

After the death of his respected father, the late Deacon Isaac Davis, he was chosen by an unanimous vote a deacon of the church of which he had long been a member; and though he saw fit to decline the office, the prosperity of the church lay near to his heart, and he rejoiced whenever accessions were made to its numbers and its strength. For the last two or three years he has suffered from repeated attacks of paralysis, which convinced him that life was drawing to a close. He gradually retired from business, set his house in order, and waited the summons of his Lord. Just three years to a day before his own decease, he was called to part with his nearest earthly connection and bosom friend, of whom an obituary notice was given in the Register at the time. From the shock occasioned by this bereavement he never recovered. He mourned for her with the strength and tenderness of youthful affection to the last; he could scarcely speak of her without tears; and one of the happiest of his anticipations, what cheered and sustained him in his last sickness and in the prospect of death, was that of meeting that dear friend in the bright world which faith revealed to his view.

In the earlier part of his last sickness, and while in the full possession of his powers, he conversed much with his family and friends, giving them his parting counsels, expressing his entire confidence in God and his cheerful acquiescence in the arrangements of his Providence, 'knowing in whom he had believed, and being persuaded that He would keep that which was committed unto Him against that day.' He died in the faith of the Christian and with a hope full of immortality.'

In Exeter, on Tuesday last, Mrs. Theresa Orne, aged 82, widow of the late Dr. Joseph Orne, of Salem.

Mrs. Orne was the daughter of Noah Emery, Esq., a distinguished lawyer and magistrate in New Hampshire. At about the age of thirteen years, her lovely disposition and virtues attracted the notice and regard of Mrs. Francis Cabot, of Salem, a lady of an excellent character, who prevailed upon her parents to let Theresa accompany her home and reside in her family as a friend and companion. Here she became the happy wife of Dr. Orne, for a few years only, losing her husband before she was twenty-five years old. Her loss was truly irreparable; but she had an infant daughter to console her, who lived to be the blessing of her life and survives to mourn the loss of the best of mothers.

The example of Mrs. Orne during her long widowhood was one of surpassing value, full of instruction to all who aspire to the true philosophy of the christian life and happiness. Wisdom, goodness and love marked her daily walk and her whole character. Familiar with the oracles of divine truth, which she delighted to peruse, she faithfully copied the example of her Savior in doing good, and imbibed a large portion of his spirit of love. Her benevolence, like her faith, was without show or noise, but always operating and always fruitful—fruitful both to herself and others. Continually as she sent her affections abroad, they returned ladened with happiness to herself. Her lively and intelligent curiosity led her to take a deep interest in valuable and entertaining books, and still more in sensible conversation and narratives of the condition and fortunes of any human being. Full of good wishes to every body, she enjoyed every body's blessings, and therefore could never be without a spring of happiness in her own interest. The diffusiveness of her disinterested love multiplied her friends as her acquaintance extended; for no one could know her without being attracted by the kindness which beamed from her face and gave a charm to her society; and all who knew her much and saw her often, felt attached as to a dear and venerated relative. The numerous friends who have been blessed by her life, find consolation in the excellence of her example, which so clearly unfolds the secret that our true happiness is to be sought in the happiness of others. [Salem Gazette.

DOMESTIC MISSIONS.

The Committee for procuring funds for Domestic Missionary and other purposes, acknowledge the receipt of the following contributions, viz:

From a friend in Deerfield by the hand of Dr. Willard,	$2 00
From the Society in Fitchburg under the pastoral charge of Rev. Mr. Lincoln,	40 00
From the Society in East Cambridge, under the pastoral charge of Rev. Mr. Lambert,	52 75
From the Society in Cambridgeport, under the pastoral charge of Rev. Mr. Muzzey,	115 00
From the Society in Cambridge, under the pastoral charge of Rev. Mr. Newell,	100 00
From the Society in Lowell, under the pastoral charge of Rev Mr. Miles,	200 00
From the Society in Watertown, under the pastoral charge of Rev. Mr. Weiss,	34 34
From the Society in Waltham, late under the pastoral charge of Rev. Mr. Simmons,	55 23
From the Society in Lexington, late under the pastoral charge of Rev. Mr. Knapp	27 30
	$626 62

Mr. Horace A. Haven, of Portsmouth, who died last week, has left $3000 to Harvard College, for the purchase of books on mathematics and astronomy; 2000 to the Portsmouth Athenæum; 1000 to the New Hampshire Bible Society; $500 to the Portsmouth Seamen's Friend Society; $500 to the South Parish Sunday School; and $800 to the town of Portsmouth, the interest to be annually divided among the four scholars of either the public or private schools, who shall excel in certain specified studies.

Mr. Haven was 21 years old, and became of age to have possession of his property but a few days before his death. [Newburyport Herald.

Millerism. A clergyman in Portland, Me., says the Christian Mirror, on Sunday, received the following note, signed by a proper name, with a request that he would read it before his congregation:—

"I have been deluded, for one year, in Miller's doctrine. I gave away $400, which was all I had. I thought I should not want it, if the world burnt up in 1843; but I have come to my senses, in some measure, and see that it is an error. If you will make this public, and there are any who think I am worthy of helping, (being helped,) I shall be very thankful for a little. Yours, in haste."

Aged Insolvent Debtors. In one room in York Castle, there are at present confined three debtors, whose united ages amount to 234 years! One of them is Thomas Hutchinson, of West Burton, aged 82, imprisoned for 27*l.*, the half-year's rent of a farm which has been in his forefathers' possession for upwards of 300 years; another of them is William Knowlson, of Easingwold, aged 76, imprisoned for the payment of 40*l.*, for which he was bound; and the third is William Austerberry, of Brotherton, aged 76, imprisoned for 7*l.* debt and costs.—[English Paper.

The Montreal Times says that the mint which has been in operation for some time at Farnham, making counterfeit Mexican dollars, has been seized, and four of the persons concerned in the manufactory have been arrested and are now lodged in the Montreal jail.

The Olive Branch seems to be disgusted with the common-place heading, 'Married and Died,' and what do you think, reader, he has substituted—'Made public,' i. e. 'Have made public their private feelings for each other by taking the marriage vows'—and 'Called away, from all earthly preparation.'

U. S. Circuit Court. At the late session in Providence, Capt. Lefever, of the steamboat Gladiator, was fined $300 for making trips to New York, without the three boats required by law.

Intolerance. A curate in England recently refused to perform the burial service over the body of an unfortunate girl who was killed in a cotton factory, and even to admit the corpse within the precincts of the church because she was at the time of her death, a member of the Society of Friends, and had not received baptism.

☞ A botanist from England, who travelled to the Rocky Mountains with Sir William Stewart, has made large collections of flowers, plants, herbs, &c. &c., many of which are of great importance to the medical and scientific world, having never before been seen.

Snow and Sleet. The Arkansas Intelligencer of the 28th ult., says:—

We had a storm of snow and sleet in our town last Thursday. This is a remarkable event—the like never having happened before within the recollection of the oldest settlers.

It is said that the aggregate vote of New York State, at the late election, falls 80,000 short of the whole vote of 1840.

An Indian burial place, supposed to be over two hundred years old, has been discovered in Farmington, Connecticut. The bodies appear to have been laid on a flat stone, and enclosed in very thick bark, charred nearly to coal.

Dedication. The meeting house lately erected by the First Baptist Society in Charlestown, was dedicated on Thursday evening, 16th.

Temperance in Conn. The Washingtonians of Connecticut held their annual State Convention at New Haven on Wednesday, and had a joyous day of it. The "Governor's Guards," a New Haven military company took the pledge to a man.

Dea. Allen, of the second Baptist church in Providence, was killed by being thrown from his wagon on Monday.

☞ SUNDAY EVENING.—A Discourse will be delivered by Rev R. C. Waterston, on Sunday evening, [to-morrow] at the Central Church, in Winter street, upon the subject of Pauperism,—its extent, causes, and the best means of Prevention.

This meeting is called at the request of the Society for the Prevention of Pauperism, and the Clergy, the Officers of our various Benevolent Societies, and the public generally are respectfully invited to attend.

Services will commence at 7 o'clock.

Saml. Dorr, President.
n25 Wm. Howe, Sec'y.

☞ J. B. GOUGH ON THANKSGIVING DAY. In the morning at 8½ o'clock he will address the Children of the Sabbath School and Cold Water Army, and be at the Washingtonian Rally in the afternoon and evening in Faneuil Hall. It is sufficient to state the fact, to fill the Hall. n25

☞ LECTURES IN THE BULFINCH STREET CHURCH. A Course of Lectures on Doctrinal and Practical subjects will be delivered on Sunday Evenings, in the Bulfinch street Church.

The THIRD of which will be preached on the evening of next Sunday. The services will commence at 7 o'clock. tf n25

MARRIAGES.

In this city, on Thursday last, by Rev Hubbard Winslow, Mr George Domett to Miss Martha A. Greene.

21st inst, Mr Milo S. Pelton, merchant, of N. York, to Miss Louisa M. Harrington of Halifax, NS.

22d inst, at the Central Church, by Rev Mr Rogers, Hon John R. Adan to Miss Mary E. Richards.

In West Cambridge, 19th inst, Mr Timothy Eaton to Miss Betsey, daughter of Asa Locke, Esq., all of W. C.

In Charlestown, 13th inst, Mr James M. Gardner of C. to Miss Emily S. Freeman of Mount Desert, Me.

In Taunton, by Rev Mr Maltby, Mr E. Dawes Tisdale to Miss Anna M. Wilmarth, daughter of the late Dan Wilmarth, Esq, all of T.

In Dover, NH, 15th inst, by Rev Mr Horton, Mr John M. Hill, of Concord, NH, to Miss Elizabeth L., daughter of Enoch Chase, Esq of Boston.

In Providence, 20th inst, by Rev Dr Tucker, Mr Watson D. Hatch to Miss Caroline Bowen, eldest daughter of Capt Joseph L. Denise.

In Newark, NJ., 16th inst, Rev Eliphalet Whittlesey of Salisbury, Ct, to Elizabeth K., daughter of Rev Burr Baldwin of N. The parties will soon embark for the Sandwich Islands, to join the mission there under the care of the American Board.

In Burlington, Iowa, 2d inst, Mr Samuel G. Finney, of Baltimore, to Miss Eunice P. Neal of Charlestown, Ms.

DEATHS.

In this city, 20th inst, Maria, daughter of Charles H. Brown, 13 yrs 3 mos.

20th inst, Ruth Ann, wife of Ezra D. Hathorne, and daughter of Caleb Wiley, Esq, 26.

21st inst, Ivory Harmon, Esq, counsellor at law, 24.

In Charlestown, 18th inst, Mr Thomas Edmands, 71.

In Roxbury, 21st inst, Mrs Mary M, wife of Mr T. Moses, Jr, and daughter of Mr Harrison Brazier of Portland, Me, 25.

In Chelsea, 16th inst, Helen Maria, youngest daughter of Elbridge and Sarah Donnell, 5 mos.

In Reading, 20th inst, Mrs Elizabeth F. Adden, 29.

In Newburyport, Mrs Mary Lancaster, 64.

At Mount Pleasant, Roxbury, 21st inst, Capt Stephen Glover, in the 65th year of his age.

In Providence, Nov 10, Mr Joseph Winchester Robinson, of Stow, a member of the Senior class of Brown Nniversity, 22.

In Greenfield, 17th, widow Mary Jones, 95 yrs and 8 mos.

In Northampton, Ann E. Benson, daughter of the late George Benson of Brooklyn, Conn, 41.

In Amherst, 11th, Mr Nahum Aldrich, 75.

In Lunenburg, 17th inst, of consumption, Mrs Sarah Stearns, wife of Dea James Patterson, formerly of Nashua, NH, 60.

In Bergen, NJ, Nov 17. Mr Gibbs Sibley, 78, formerly of Worcester, Mass.

In Skeneateles, NY., Oct 25, Dea Nehemiah Cleaveland, 90.

VALUABLE RELIGIOUS WORKS, published and for sale by W. CROSBY & CO.

Ware on the Christian Character, 18 mo;
Religious Consolations, by Rev Dr Gannett;
Greenwood's Sermons of Consolation;
Sacred Truths, Divine Life;
A Paraphrase on the Lord's Prayer, written and printed by the Deaf and Dumb;
Sabbath Recreations, by the Taylor Family, edited by John Pierpont;
Selections from Fenelon, with a Memoir, by Mrs Follen, and Preface by Dr Channing;
Thoughts on Spiritual Subjects, from the Writings of Fenelon; on the Knowledge and Love of God, and on the Exercises of Piety and Devotion, from the French of Fenelon;
Furness's Family Prayers, 12 mo;
Sermons of John Emery Abbot, 12 mo;
Do of A. A. Abbot, 12 mo;
Kenrick's Exposition, 3 vols;
Livermore's Commentary, 2 vols;
Traditions of Palestine, by Miss Martineau, 18 mo;
Man a Soul, or the Inward and the Experimental Evidences of Christianity, by A. B. Muzzey, 12 mo;
Burnap's Lectures to Young Men, 12 mo;
Whitman's Week Day Religion;
Do Young Lady's Aid;
Do Memoirs of Deacon Whitman;
Muzzey's Young Maiden, 5th edition, &c. &c.
For sale by W. CROSBY & CO.,
n25 118 Washington st.

GREENWOOD'S SERMONS OF CONSOLATION. Sermons of Consolation, by F. W. P. Greenwood, D. D., a new edition. Just published and for sale by W. CROSBY & CO.,
n25 118 Washington st.

SCHOOL BOOK AND STATIONERY STORE. LORENZO BURGE, No 231 Washington st., (under the Marlboro' Hotel,) Boston, offers at wholesale and retail, a general assortment of BIBLES, MISCELLANEOUS, SCHOOL and JUVENILE BOOKS, STATIONERY and ACCOUNT BOOKS.
Also, PORTFOLIOS, POCKET BOOKS, PENKNIVES, RAZORS, SCISSORS, PENCIL CASES French and American POMADE, HAIR OILS, PERFUMES, Shaving, Cream and Toilette SOAP, Hair, Cloth and Tooth BRUSHES, &c. &c.
☞ Magazines, Music, Old Books, &c. bound in any style at short notice. 6m n25

BOOTS AND SHOES. *Theo. H. Bell*, 155 Washington st., opposite the Old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco village lace,
do do do low lace,
do Gaiter Boots,
do Gaiter Shoes,
do Kid Ties and Slips,
do Bronze and Fawn Ties,
do India Rubber Shoes,
do Calf and Grain Ties,
do Fur lined Walking Shoes,
do Lasting Lace,
do Buckskin Ties, &c.
Gents Calf pegged Boots,
do Kip do do
do Stout do do
do Seal do do
do Calf sewed fine Boots,
do Water Proof,
do Cork soled,
do Calf peg'd, sewed, high cut Shoes,
do Gaiter and Kid Dancing Pumps,
Boys' and childrens' calf and stout Boots.

Also, Boys', Misses and Children's Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. 3mis n25

LADIES' GAITER BOOTS. A large stock of Ladies' Gaiter Boots—just finished and for sale low at T. H. BELL'S, 155 Washington st. n25

TRUMBULL'S REMINISCENCES OF HIS OWN TIMES, from 1756 to 1841. For sale at SIMPKINS'S,
n25 No 21 Tremont Row.

ANNUALS for 1844. The Gift, a Christmas and New Year's Present;
The Opal, a Pure Gift for the Holidays, edited by N. P. Willis;
The Winter Green, a Perennial Gift, edited by John Keese;
Friendship's Offering; The Gem;
The Rose of Sharon, a Religious Souvenir, edited by Miss Edgarton; The Youth's Keepsake;
The Annuallette; The Child's Gem;
Saint Nicholas' Gift; The Little Keepsake;
The Little Gift; The Boys' and Girls' Annual.
For sale at SIMPKINS'S,
n25 No 21 Tremont Row.

KNOWLEDGE AND LOVE OF GOD,—from the French of Fenelon.
Sacred Poems, by N. P. Willis. Just published and for sale at SIMPKINS'S,
n25 No 21 Tremont Row.

BOARDING SCHOOL, AT QUINCY, MASS. The subscriber proposes to commence a Boarding School for Boys, at Quincy Point, Quincy, in Nov. 1843. Every facility for a thorough preparation for College or Mercantile pursuits will be provided. The number of pupils will be limited to fifteen. The price for board, tuition, books, stationery, washing, mending, &c., will be $250 per annum.
The plan has been highly approved by those whom the subscriber has consulted, and offers unusual advantages in regard to the Physical Education of pupils.
C. M. VINSON, A. M.
Boston, Oct. 1843.

[Letter from Professor Channing, Cambridge.]
The Institution for a Boys' Boarding School, about to be established by Mr. Vinson, is most desirable.—The details of his plan show that he understands the wants of our lads.
I have been well acquainted with Mr. V. for some years, and consider him well qualified to superintend a School as he proposes.
EDWARD T. CHANNING,
Boylston Professor of Rhetoric and Oratory,
Sept. 23, 1843. *Harvard College.*
Reference,—by permission, is respectfully made to Rev. J. A. Albro, Professors Channing, Beck and Felton, Cambridge.—Rev. Dr. Codman and Dr. Spooner, Dorchester.—Hon. John Quincy Adams, L. L. D., Rev. John P. Robinson, and Charles F. Adams, Esq., Quincy.—Rev. Amos D. McKoy, Lowell.—Rt. Rev. Manton Eastburn, D. D., Rev. R. C. Waterston, Hon. Josiah Quincy, Jr., Geo. B. Emerson, Esq., Dr. Lewis and Wm. B. Fowle, Esq., Boston. n4

ANNUALS AND GIFT BOOKS FOR 1844. SAXTON, PEIRCE & CO., General Booksellers and Stationers, No. 133 Washington street, have made arrangements to be supplied with every Annual and book suitable for presents, at the earliest day after their publication, and will furnish them at wholesale and retail at the lowest rates. The following are already received.
THE GIFT: A Christmas and New Year's Present for 1844, containing eight superb steel plates, engraved by Cheeney, Pease, Humphrey & Co., from paintings by Huntington, Sully, Inman, Monut and Page; and contributions from Sigourney, Tuckerman, Lovell, Gould, Hoffman, Channing, Sargent, Stael, Emerson, Cranch, Hedge, Thomson, Willis, Leslie, Smith, Benjamin and Ellet. Superbly bound in rich calf.
FRIENDSHIPS OFFERING, AND WINTERS WREATH: A Christmas and New Year's Present for 1844, containing nine plates, and articles from our best writers; morocco.
THE ROSE OF SHARON: A Religious Souvenier, for 1844. Edited by Miss Sarah C. Edgarton; four plates, bound in morocco.
THE WATERGREEN, with sixteen plates, elegantly bound.
THE OPAL: Entirely original matter and new and splendid Engravings; richly bound.
THE LITERARY SOUVENIER, with ten Engravings and finely bound.
THE ROSE: Decidedly one of the best Annuals of the season; neatly bound.
THE POEMS OF ELIZA COOK, with twelve superb steel plates, London edition, elegantly bound.
A BOOK OF THE PASSIONS: By G. P. R. James, Esq., illustrated with sixteen splendid Engravings, from drawings by the most eminent Artists, under the superintendance of Mr Charles Heath; super white calf, London.
THE BYRON GALLERY: A series of Historical Embellishments, illustrating the Poetical works of Lord Byron; a new and enlarged edition, with descriptive letter-press.

THE CHILD'S FRIEND, No 2. Just published, by S. C. BOWLES, No 118 Washington street, the Child's Friend, designed for Families and Sunday Schools. Conducted by E. L. Follen.—No 2 contains the following articles:—
The Courage and Truth of Jesus;
What Holds the World Together;
The Lame Child to his Mother;
To Teachers;
Green Spots in this Golden World;
Letter to a Mother;
Of Goodness;
The Tollman's Family;
The Crow and the Bobolincoln;
Evening Hymn;
Note.
Subscriptions received for this Work at $1,50 per annum, or four copies to one address for $5. n4

ALISON, *Abridged.* History of Europe from the commencement of the French revolution in 1789 to the restoration of the Bourbons in 1815, by Archibald Alison, Advocate. Abridged from the last London edition for the use of general readers, colleges, academies, and other seminaries of learning, by Edward F. Gould; price $1. For sale at wholesale and retail, by SAXTON, PEIRCE & CO.,
n11 133½ Washington st.

REV. DR. LARDNER'S WORKS. The Works of Nathaniel Lardner, D. D., with a Memoir, complete in 10 vols, 8 vo, London, just received and for sale, at a *reduced price*, by WM. CROSBY & CO., 118 Washington st. n4

BIBLES, TESTAMENTS, AND PRAY

POETRY.

[For the Register.]

TRIBUTE TO THE MEMORY OF MRS. MARTHA A. PATCH, WHO DIED IN LOWELL, OCT. 20, 1843, AGED 32.

BY MRS. JANE E. LOCKE.

List the wailing—death hath entered
Where least welcome was his tread;
Woe and mourning—he hath conquered,
And our friend is with the dead.
Sister, daughter, wife and mother—
Ties that made her such are broke
Anguish deep time shall not smother
Gushes as the words are spoke.

Who to-day is not a mourner,
Of the friends who knew her worth?
Who weeps not that death has borne her,
Far away from scenes of earth?
Tho' to her were pinions given,
Lustred o'er with glory's light;
And her course far on to *Heaven*,
Love still mourns her early flight.

HUSBAND, lone and sad and mourning,
In thy manhood desolate;
With thy full heart deeply yearning,
As the lone bird for its mate;
And thy sorrowing bosom ever,
Opening to a dreary void;
To which shall answer, never, never,
Love again so unalloyed;

Holy, yet a painful meeting,
Have they ever, "Love and Death;"
Thus shall e'er thy sad heart beating
Heave beneath a faded wreath.
Yet a pilgrimage of sorrow,
May thine own not always be;
Hope from her's thy soul should borrow
Lighting to eternity.

Little ones her prayers have shielded,
Little ones her love hath blest;
To her guidance who have yielded
And reposed upon her breast;
She no more such love shall render
Yet your guardian shall she be;
Keeping watch more faithful, tender,
Till her face again ye see.

Sad the lesson in life's morning,
That your infant hearts have learned;
Painful teaching, be the warning,
Never on to manhood spurned.
Tho' the sunlight feebly glimmer
As ye tread your orphan way,
Or beneath dark clouds it skimmer,
May it lead to endless day.

MOTHER, widowed, lone and fearful
In "the sere and yellow leaf,"
Bendest thou with eye all tearful,
And with bosom rent with grief,
Then in death's cold silent keeping;
Dwells the daughter of thy love?—
Quench thy sorrow, stay thy weeping,
Thou should'st raise thy hopes above

There thou hast thy youthful lover
Who thy bridal garland bound;
And their spirits e'er shall hover
'His with her's thy couch around,
Thus thy journey shall be pleasant,
With the thought—*it must be brief*—
That thy "loved and lost" are present—
Quench thy sorrow, stay thy grief.

Jewelled circlet—tho' 'tis broken,
And one precious link unwound,
SISTERS, yet a joyful token,
On the parted band she bound;
That in heaven all reunited,
Set with gems of fairer hue,
And with holy lustre lighted,
It shall bind her there to you.

Fragrant flowers the earliest perish,
Fleetest footsteps soonest tire;
So the liveliest hopes we cherish,
Evermore the first expire.
And it needs high trust to strengthen,
Under such bereavements here;
Yet the pathway does not lengthen,
Thus, tho' lonelier, dark and drear.

MISCELLANEOUS.

THE SANDWICH ISLANDS.

The two volumes recently given to the public by Mr. James Jackson Jarvis, the first containing 'The History of the Sandwich Islands,' and the second, 'Scenes and Scenery in the Sandwich Islands,' embrace a great deal of information on these interesting localities. The former volume has reached a second edition in this country, and has been reprinted in England, where it has been highly commended. Mr. Jarves is a young man, a native of Boston, has spent several years at the Islands where he edited a paper called 'The Polynesian,' and has lately returned there to pursue his Editorial labor, with the intention of making the Islands a home for life. There is much in the few years of history during which the Islands have been known to the civilized world to engage attention. The natives may be considered as in a transition state from barbarism to refinement. Their mythology, games, customs, mode of life, traditions and politics, have much of fresh interest. Mr. Jarves has done a great deal towards contributing to popular information concerning them, and we would sincerely and earnestly ask for his volumes the most generous patronage of the public. The Missionaries from this country may well be proud of this, the most fruitful field of their labors. We know that we shall gratify our readers by quoting from Mr. Jarves' last work, his excellent remarks on this subject.

'The influence which has been acquired by the American missionaries over the whole people, has by some been made a subject of complaint; such people desire the seed to be planted and the tree to grow, but would prevent its branches from leaning towards the source of its life and light. The missionaries do possess a great and important hold in the hearts of the people, and control to a great extent the public mind. But it been honestly and openly acquired; it is what they were sent for. If any one doubts the love and reverence with which these men are viewed, by the great majority of the inhabitants, let him visit their households, and join with the missionary in his pastoral labors and excursions. Smiling faces and genuine hospitality will everywhere greet him; but more particularly within the range of their parochial districts, where years of faithful and disinterested service have endeared the populace to them. The kind greeting extended to the missionary, is as freely extended to the missionary's friend. Often in my wanderings have I had plentiful reason to be thankful, that the missionary had preceded me; for it is but simple justice to acknowledge, that the hospitality I enjoyed, was more owing to respect for him, than from a welcome vouchsafed to a stranger, or a desire for gain. To be known as a friend's friend, is a passport to the good graces of a Hawaiian, whether a convert to Christianity or a worshipper of the flesh. With both the reception will be cordial, but dissimilar. The different auspices under which the traveller visits the cottages of the wayside, will, when compared, faithfully account for the many discordant statements which have been given so often to the world. The quarrels of these authors, and those who uphold their respective views, remind one of the famous contest between two knights, who coming by opposite roads, met each other face to face, under a metallic shield. The one looking at the side towards himself, exclaimed, 'What a beautiful shield, and how rich the gold is.' 'Gold,' replied the other, 'it is silver.' 'Silver, indeed; I say it is gold,' was the rejoinder; from angry words they soon came to blows; and in a short time, so furious was their combat, they both lay wounded and fainting upon the road. A compassionate monk happening by, bound up their wounds; as soon as they were able to speak, they mutually appealed to him to confirm the truth of their respective assertions. 'Friends,' said he, 'you both are right and both wrong; had you looked on each side of the shield, you would have seen that one was silver and the other gold.' Much the same has it been with writers in regard to this part of the world. On either position there is some favorite theory to support. It is published, and correctly enough, as far as it goes, that things and people were after this manner, or that. They limit their vision while they generalize their deductions. The other side of the shield remains unexamined, and they content themselves with reiterating their statements, or contradicting those whose views differ from their own. In consequence of their partial investigations, a war of words has been engendered, and missionary and resident are mutually accused of exaggeration. I shall offer no apology for the remarks I am about to introduce, upon the subject of missionary labor, and its effect upon the people. On no other topic, since my return, have I been so frequently and critically questioned. Much that is partisan has already been given to the public; and that it *is* partisan is the occasion of the great mixture of truth and error which prevails on these points. It is natural and proper that a deep interest should be felt, in so important a cause. The mission enterprise is one of the most prominent and noblest features of the nineteenth century. The attention of the learned and powerful, as well as the mass of the Christian community, is strongly attracted towards it. Whether it is for good or evil; whether its present system can be improved or not; whether the laborers are faithful or faulty; whether there are adequate returns for the sacrifice of life, of health, and domestic ties, and expenditure of treasure; all of these are fair subjects of investigation. The sincere friend of the cause wishes a faithful exposition of the truth, conscious that its real success will be parallel with the enlightenment of the public mind. I have no sect to sustain, or sectarian views to gratify. My sincere desire is to state facts and present views, which are valuable only so far as they can be sustained by the former. In my history of the islands, I traced the operation of the religious revolution which attended the introduction of Christianity upon their civil and political institutions; its silent or active workings in regenerating the nation; now I have to do with its action and consequences, by their family altars, their social gatherings, the manners of the cottage, and the habits of the day; with the people, as they *actually exist* in 1843. Much that has been related in the previous chapters is intended to picture the condition of civilization and Christianity as it now is, among them, and the reader will not fail frequently to draw his own deductions.

The query has been put to me, 'How does the state of religion among Hawaiians compare with our own.' In one sense the question can be answered most favorably. Numerically, church members bear a larger proportion throughout Hawaii to non-communicants, than in the United States; a greater outward attention is exhibited towards the observance of its ceremonies than here; but it would be as incorrect, from these facts, to place their moral and religious standard upon a level with that of the American people, as from the number of common schools, the pupils that attend them, and the studies nominally pursued among the same people, to estimate their elementary knowledge, and their system of education as highly as our own. Yet statistics by themselves would give that result, were the actual conditions and physiological differences between the two races kept from view. What were the Hawaiians originally, and what were the ancestors of the Anglo-Saxons? The one a branch of the Malay family of the human race, the third in point of intelligence; their chief characteristics a love of maritime adventure, with a brutal courage which looked upon death with an icy apathy, because they had but little to enjoy below, and less to hope for in the future; sensual beyond description; lying and treacherous to friend and foe; a warm, excitable imagination, and docile to instruction; by turns a child or adult in pleasures and passions—weeping the one moment, the other revelling with boisterous mirth; in short, a creature of base sentiments, more like a man who, under the influence of intoxicating gas, acts out that which is uppermost in his nature, than a human being endowed with moral feelings. Added to this, a superstition skilfully concocted and strongly sustained by the few for the degradation and subservience of the many. Our forefathers, off-shoots of the noblest race, the Caucasian; cruel heathens, but bold, free, and intelligent; sacrificing human victims in obedience to their priests, but, in domestic relations, chaste and affectionate. If their animal passions were strong and conspicuous, their virtues also shone out brightly, and they proved themselves a thinking race. Christianity introduced into soils so widely different, must, humanly speaking, flourish in accordance with the relative fitness of either for its support and increase. And it has been so. In England and America, rooting itself in the superior sentiments and intelligence of the people, it now exhibits itself in its fairest and purest light; transported to the Hawaiian islands by Anglo-Saxon minds, it is there sustained by the strength it brought with it. There the institutions, plans and improvements are all borrowed from their instructors; by them and their ancestors they were originated and perfected. The Anglo-Saxon race are capable of teaching; the Malay of being taught: the one by its own native energies can conquer and rule the world; the very existence and advancement of the latter is dependent upon the forbearance and benevolence of the former. Such are the natural differences between the two, and these must be borne in mind, if a just opinion of the capacity of the Hawaiians for civilization and christianity is to be formed. They should be judged by the standard applicable to their position in the human family, and not by our own.

There is one point which cannot be estimated by finite intelligence. Omnipotence alone can count the souls that have here soared from their beds of disease and death to a blissful hereafter. The words of life dropped in season and out of season, their final consequences none can tell.—The poor, untutored heathen, whose mind would fail to grasp the boundless glories which eternity is ready to open to his view, would find no difficulty in turning from an idol of sense, the image of despairing cruelty, to 'Our Father who art in Heaven;' the God whose chiefest attribute is love. The death-bed scenes of a Kaahumanu, a Kapiolani, and a Kinau, were such as to have confirmed the faith and brightened the experience of the most intellectual of other lands; and who shall tell how many of humbler origin have gone to their last account, unhonored and unknown on earth, but registered as high in heaven? Only on that day that discloses all secrets will they be revealed. There are few persons of any class at these islands but now appreciate, in their full force, the causes of the discrepant statements before alluded to, though unfortunately, they are not always ready to acknowledge them. The influence acquired by the padres in Spanish American counties over their Indian neophytes, with their hospitality, have been much praised by travellers. But that which is exercised by the American missionaries here, seems to me to be of a superior order. The Indians bow submissively to the authority of the church; the Hawaiians yield voluntary homage to a friend; the one submits to arbitrary requirements, as from a power from which he can appeal no more than from Heaven itself; the other in his deeds of kindness exercises his own judgment and inclination. Often have I journeyed with our missionaries, and wherever we went, the regard manifested for them personally, and the high respect paid to their holy offices, unclaimed and unsought on their part, have been to me the strongest testimonials of a favorable public sentiment towards them. Houses were cleaned and put in their tidiest array, the best mats and tapas brought out for their beds, and the choicest productions of their little plantations reserved for their meals, and all this done without expectation of recompense. From the good will and activity manifested, it would be unfair to judge it otherwise than the result of genuine affection. Church-members, of course, take the lead in doing honor to their teachers, but an outward decorem prevails even among the lowest orders.—Crowds assemble for a meeting for prayer, or the expounding of the gospel. To a casual observer, the impression would be conveyed, that he was among a highly moral and religious community. For the time being it is so. With some this deportment is sincere and permanent, but with the mass it is different; and it is no disparagement to the labors of the missionary to state, that a vast deal of hypocrisy exists among the people. Let the visitor go over the same road again, but under different circumstances. If he is desirous of witnessing the varied phases of their national character, let it be known that he is no missionary—for all strangers are divided into two classes, 'missionary, and no missionary;' the one being supposed to be favorable to the former, the other hostile.—The disguise will then be stripped from off many who were on the previous occasion playing the missionary. Indeed, the lower orders have a phrase in respect to their external decorum and inward desires, which has become proverbial, and which will not bear repeating, but is singularly expressive of their actual feelings. It will be perceived that virtue is more valued for its good name than as a reality; that the dispositions of the mass are still sensual, and that much of the orderly and decorous conduct exhibited before, was the result of a temporary restraint, and a desire to possess the good will of their superiors. The terrors of the law are also much in dread. The temptation to enter the church is equally great. All the chief rulers are professedly Christians; the high places are filled by such; it is one step towards preferment; to the native it has the value of a caste; it fixes him in the eyes of his fellows; consequently there is no self-denial an interested individual will not temporarily subject himself to, to attain the object of his ambition. I have known one, who having failed by all the customary arts, in convincing his pastor of his fitness to join in the communion, devise a most ingenious story to accomplish his purpose. He went to the missionary to confess a crime which he had meditated, the recollection of which hung heavily upon him. He said that some time before he had determined to murder him, and had actually approached his house by night with a cutlass, and had been deterred only by an unexpected interruption, which caused him to retreat. The story as he related it, with all the attending circumstances, was so exceedingly plausible, and his manner so sincere and contrite, that for a while the missionary was staggered. But the falsehood was soon discovered, and he did not come again. Some missionaries rival the Roman Catholic priesthood in their zeal for adding to their church, baptizing by hundreds, and even by thousands. There is but little doubt that, although a majority of the admitted natives do not conform strictly to their vows, yet in consequence of them they are a better people. They furnish a restraint which nothing else could supply. The conduct which would bring censure upon an American Christian, should not upon a Hawaiian; their temperaments, knowledge, and circumstances are widely different, and they are not to be balanced in the same scale. Of him to whom much is given, much will be required. Other missionaries go to the other extreme, and maintain so severe a discipline that it is seldom a candidate is found qualified in their view. I am acquainted with one who, in the course of six years' preaching has admitted but a single individual into the church. His sense of the duties of a Christian is exceedingly rigid; but he lives in daily exemplification of it, and perhaps approaches as near to the purity, holiness, zeal and meekness of the apostles, as man is capable of.

A moral sentiment, founded more upon a classification of certain actions either as evil or as good, and their attendant punishments or rewards, than upon any *definite* ideas of sin and virtue considered in their relations to moral purity, and the love of the Father, pervades the nation. With the more enlightened, a superior sentiment prevails to some degree. Consequently, as in older christianized communities, a man enjoys respect in proportion to his moral qualifications. Many, of course, are to be found more fond of a good name, than of the means necessary for its attainment. Publicly they are one being, privately another. The very fact of the necessity of the deception, shows a great advancement in moral sentiment since the days of Lholiho, and instead of being considered a reproach to the missionaries, should be hailed as a favorable symptom of their labors; the dawn of further improvement. In humanity, care for the sick and aged, their domestic relations, honesty, temperance, industry, and politeness, there has been a great advancement.—From a warlike, treacherous, and cruel people, they have become mild, tractable, and desirous of knowledge. The intelligent observer will find much in their present character to gratify him, and more to surprise, when he contrasts them with what they were but a score of years since. But he who goes among them, his imagination picturing a nation changed from brutal savages, by the Spirit of God, to guileless christians, worshipping Jehovah in all the innocency and strength of a first love, their family altars emblems of purity and happiness, their congregations simple and sincere, and their dispositions and deportment refined to the high standard of christian excellence in our own beloved country, will be disappointed. Yet there are writers who would fain make the world believe that it is nearly so. None have been more pained and surprised than the missionaries themselves, at the high-wrought sketches which have gone forth, an injury to their cause and themselves.

It is still difficult to make the natives understand the nature of truth. They have been so accustomed, from their earliest years, to habits of deception, that with very many, perhaps the majority, it may be doubted whether any other sensation arises from the detection of a falsehood than mortification at being discovered. In no other point are they more obtuse, but this moral bluntness is gradually wearing away. Licentiousness is the chief vice of the nation; not that they are much worse in this respect than nations generally residing within the tropics, but it continues to be their most prominent trait. A few years ago, in its Protean forms, it was common to all, and as undisguised as the light of day.—Now it hides its head, and seeks a new garment to conceal its foul markings. The following table of crime for Oahu, will serve to show the proportion of other offences to those of sensuality. It is taken from the Kumu Hawaii, of January 16, 1839, a native paper, but the period embraced in the report is not given. And it should be recollected that but a small proportion of the latter offences are ever detected or exposed. A number of foreigners are embraced in the list, chiefly for riot, mutiny, and desertion.

	Offences.		
Manslaughter,	4	Seduction,	18
Theft,	48	Lewdness,	81
Riot,	32	Adultery,	246
False witness,	48		
Desertion,	30		345
Mutiny,	15		
	177		

The fact appears incontrovertible that there yet exists in the nation a large body of people who are equally disposed to religious rites, or to acts of a different character, as may be most accordant to the taste of those whom they wish to gratify. Another generation must arise, with better homes and more civil and religious advantages, before the habits of the old are sufficiently undermined. While evidence for the most favorable view of missionary labor, to a partial investigator appears conclusive, ample grounds for the opposite opinion exist. The truth lies in neither extreme. The friends of humanity have just cause to be grateful that so much has been accomplished, and should labor in earnestness that the remaining dark spots may be washed white.

There is no contending with the orders and decrees of Providence. He that made us, knows what is fittest for us; and every man's own lot (well understood and managed) is undoubtedly the best.

For the Register.

ITEMS RELATIVE TO PEACE.

MESSRS. EDITORS:—Allow me to request the insertion of the following items from the *Advocate of Peace*.

ERASMUS.

Influence of Peace Reading.—'No man becomes interested in what he does not understand; but I have found striking proofs, that only adequate information is needed to give the cause of peace a strong hold upon good men. There is, even among such men, a lamentable degree of ignorance on the subject; *but I have never known a fair-minded man examine it as every one should, without becoming deeply and permanently interested.*

I met in M. a Christian of education and high standing, an officer in the Church, and once a Judge in one of the Vermont courts, who said to me,—'I have read the Advocate for several years; and I cannot restrain my surprise at the ignorance and apathy of the Christian community on such a subject. I regard the cause as vastly important. It is connected more or less with *all* other good causes; and this *must* be sustained in order to insure the full success of those. I wonder at my brethren. The difficulty is, however, they know next to nothing about it; but they will, they *must*, come right in the end. I have wanted to help you, and have tried for a long time to save a five or ten dollar bill for you.' And he showed his sincerity by giving me three dollars on the spot, and assuring me he would send us ten more as soon as he could spare them. True, he is, by universal acknowledgment, a very good man; but perhaps no better than another deacon in the same church, who, with means far more ample, gave after considerable solicitation, a single dollar. The difference arose entirely from their different degrees of information; and yet, strange it may seem, the latter could hardly be persuaded to read at all on the subject!

NO NEED OF EFFORTS IN THE CAUSE OF PEACE. 'In P. I met a man, said to be pious and intelligent, who professed to think there is no need of any efforts in the cause of peace. 'Why,' said he, 'there is no war now: nor do I see any danger of one. We've just got over the danger; and I don't see why we should now be at work on the subject of peace. Besides, we are all here opposed to war; peaceably enough; nothing to be done on the subject.' All this in a place where soldiers have been stationed most of the time for more than a quarter of a century; a place gangrened to this day by the moral malaria of war; a place where every church has some members devoted without scruple to the trade of human butchery for a livelihood!"

CONTINUED LIABILITIES TO WAR. Many suppose we are now safe from all danger of war, and need no more efforts in the cause of peace; but we might as well say there is no need of any more exertions for temperance until we see all around us actually reeling into the gutter. The custom of using ardent spirits, the source of intemperance, still continues; and until that ceases, we must labor in the cause of intemperance. So of war. The principle of settling national disputes by the sword, is yet retained through Christendom itself; the entire war-system is now ready any moment for its work of blood; and, so long as this system continues, we cannot with safety suspend or relax our exertions in this cause.

DEMORALIZING INFLUENCE OF WAR. 'P. has not yet recovered, nor ever will, from the effects of our last war. A pious physician in the neighborhood, an eye-witness of its progress and results, told me that all its other evils were not to be named in comparison with its demoralizing influences. His wife, a great granddaughter of old Cotton Mather, related to me many instances of its moral results; but I will here record only one.

'It was that of a young man naturally amiable, and religiously educated, but converted by war-influence into a kind of monster. He saw and confessed the change. 'I am,' said he, 'the son of pious parents; but I care not now for any thing they taught me. I was trained to reverence God and his Sabbath; but now I can trample without remorse on his name and his day. Once I was so tender-hearted, I could not bear to see a lamb or an ox killed; but now, the sight of a regiment weltering in their own blood would scarcely move me. Once I could not stay in a room where there was a corpse; but now I could go into my tent with half a dozen of my comrades lying there dead, and pillowing my head upon one of them, I could sleep as sweetly as ever.'

MORAL RUINS.

Lives there an old man who has not sometimes felt humiliated, as he looked backward through the long vista of his past life, in contemplating the various idols whom he has successively enshrined and worshipped, and then contemptuously hurled down from their thrones and altars? Yet why be mortified? the world has ever been playing the same stultifying game, and the individual man is but a microcosm. Melancholy enough is it to think that the builder of the pyramids left no stone to tell his name; that the wide-spread earth is covered with the stupendous remains of edifices, of whose architects, and even of whose purposes we are utterly ignorant; but what are these material ruins, these down-toppling stones, crumbling back into dust, that we should mourn their rottenness? Fashioned by hands of flesh, formed of perishable materials, it is natural that they should gradually waste away until they disappear utterly. Ah me! how much more sad, how much more humiliating to human pride to contemplate the *moral* ruins with which the world is so thickly overspread! How much more heart-subduing a spectacle to survey the overthrown and scattered remnants of human creeds, laws, and opinions, than the mere wreck of the temples, halls, and domes, which they had called into existence! It would seem as if the former, springing from the soul of man, should participate in its immortality, and yet they are scarcely less evanescent than the quick-dying body, and we appear to set up codes and creeds, like so many ninepins, for the mere pleasure of bowling them down. Every age undermines and dilapidates the opinions which its predecessor had elaborately built up, only to receive the same treatment at the hands of its successor.—Turn which way we will, our path is strewed with a mortifying agglomeration of moral ruins.

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The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society, (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge (Boston, Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.; Portsmouth, Walpole, N. H.; Portland, Hallowell, Augusta, Bangor, Castine, Me.; Hartford, Conn.; Syracuse, Rochester, N. Y.; Providence, Newport, R. I.; Brattleboro' Vt.; Savannah, Geo.; Mobile, Ala.; Alton, Ill.; St. Louis, Mo.; Louisville, Ky.; and Many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—No farther alterations or additions are contemplated.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 121 Washington street (up stairs.) Aug. 1.

YOUNG LADIES' SEMINARY, in Charlestown, Mass., Dr. C. SOULE CARTEE, Principal. The Fall Term will begin on Monday, the 4th day of September next.

The course of instruction is systematic and thorough, embracing all branches usually taught in Female Seminaries. The pupils from abroad board in the family of the Principal, and are under the united supervision of himself and lady. Every attention calculated to promote their health and happiness, and the due development of their intellectual, moral and physical powers, will be carefully bestowed.

Terms—For instruction in English and Classical studies, with board and washing, $50 per quarter.—The ornamental branches are taught by accomplished Professors, and, being optional, are made an extra charge.

For more particular information, please apply to the Principal.

REFERENCES—Rev. Geo. E. Ellis, Rev. P. H. Greenleaf, Dr. A. R. Thompson of Charlestown; Geo. B. Emerson, Esq., Geo. S. Hillard, Esq; Rev. Dr. Vinton, Rev. Jas. Coolidge of Boston; President Wayland of Brown University; Rev. F. A. Farley of Brooklyn, N. Y.; President Sears of Newton; Rev. C. A. Farley of Eastport, Me.; John Sargeant of Philadelphia. j15

GREENWOOD'S WORKS—Lives of the Apostles, 16 mo; Chapel Liturgy, 5th Edition, 12 mo; Sermons to Children, 12 mo—do of Consolation; Social Services for Sabbath Schools, 18mo.

Received and for sale by W.M. CROSBY & CO., 118 Washington st. s9

THE YOUNG MAIDEN, Woman's Mission, &c. &c.—The Young Maiden by A. B. Muzzey, 4th edition—Austin's Voice to Youth, 4th ed.

Burnap's Lectures on the Sphere and Duties of Woman; Domestic Economy by Miss Beecher—Young Woman's Guide by Dr. Alcott—Young Lady's Friend by Mrs. Farrar; Woman's Mission; Daughters of England by Mrs Ellis; Woman of England by Mrs. Ellis; Young Lady's Guide by H. Newcomb; Young Woman's Aid by Jason Whitman; Jewsbury's Letters to the Young &c &c.; Herder's Hebrew Poetry; The Spirit of Hebrew Poetry, by J. G. Herder, translated from the German by James Marsh, 2 vols. 12 mo; for sale by W. CROSBY & CO., 118 Washington st. Oct. 14.

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. PRICE, $1,50. a29

POETRY FOR HOME AND SCHOOL,—Selected by the author of 'Theory of Teaching,' and 'Edward's First Lessons in Grammar.'

The judgment and good taste shown in this compilation, are as remarkable as the talent so manifest in the author's previous original publications. It will be found, we think, to answer entirely the end proposed. A selection could hardly be made that should address itself more winningly to the heart, the fancy, and the religious sentiments of the young reader.—Christian Examiner.

This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could cull from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years.—Portsmouth Journal.

We commend this selection of poems to the favorable consideration of the public. * * * We have found in it several gems of thought and expression which are not readily to be come at in any other collection.—Boston Courier.

The compiler has some very just views on the importance of imagination and taste in a complete education.—Portland Christian Mirror.

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old.—Boston Daily Advertiser.

Recently published and for sale at SIMPKINS'S, 21 Tremont Row, Boston. sept 16

REV. MR DAMON'S ADDRESS, delivered at the Consecration of the Cemetery at West Cambridge, June, 1843.

Just published and for sale by WM. CROSBY & CO, 118 Washington st. s9

KOLLAR ON INSECTS. A treatise on insects injurious to gardeners, foresters and farmers, by Vincent Kollar, translated from the German by S. M. Loudon, from London. For sale by WM. CROSBY & CO., 118 Washington st. a12

PERCIVAL'S POEMS. Dreams of a Day and other Poems, by James G. Percival, a new edition just published—for sale by W. CROSBY & CO., 118 Washington st. s9

DR. S. STOCKING, SURGEON DENTIST, still continues to be consulted in all that pertaint to dental surgery. The success which for the last two years has attended his treatment of that class of teeth which from the exposure of their nerves, had become painful, is believed to be without a parallel in the history of dental science. After many years of scientific research, and against the written opinions of some of the most eminent practical dentists of this and other countries, he has discovered the long wished for desideratum, viz: an anodyne that will destroy the nerve and lining membrane of the tooth, without producing the slightest pain. Its effects are more like a charm than a destructive agent, and in twenty-four hours the tooth will be in a fit condition to be filled, and made useful for many years. The proper filling for such teeth is the Hard Cement, which is also the invention of Dr. S., and is warranted not to contain mercury or any other deleterious agent whatever, neither changing its own color, or the color of the tooth; being admirably adapted to such cases, where it would be difficult to use gold.—Among the many thousand cases treated during the two past years as above described, not more than one case in a hundred has proved a failure. These are facts, in the truth of which, the public may place the most implicit confidence. Artificial teeth that never change their color, or become offensive he will set, either on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Especial attention will be given to filling teeth that have not been painful, with the purest gold. Terms—filling common sized cavities with gold, $1—for filling with cement or other filling, 50 cents to $1—setting on pivot from $1,50 to $3,50—on plate from $3 to $5—whole upper set from $25 to $75. All operations warranted. Office No. 266 Washington street, Boston, corner of Avon place.

N. B. Dr. S. deems it necessary to say that he is no travelling dentist, nor ever has been. The impression, however, has been given to the people of some of the adjoining towns, from the fact that a man by the name of Stocking, a young travelling dentist, has represented himself as Dr. Stocking, from Boston, having an office there at 266 Washington street. The reasons which have induced him to thus misrepresent himself, need no comment. It is deemed sufficient to say, that he neither belongs in Boston, or has any connection whatever with my office. o7

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be reopened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.

s9 4t JOS. HALE ABBOT.

MR. W. WELLS, with his daughters, has opened a Day school for Young Ladies in this city.—Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, Containing the Terms &c., may be had at the school-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN Q. DAY.

July 15.

FOR THE BENEFIT OF THE DEAF.—This is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine; but being encouraged by the example of others whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might go and do likewise.' THOMAS E. PRESSEY

Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.

SCARPA'S OIL is constantly for sale at my Book store, No. 2, State street, Newburyport.

CHARLES WHIPPL